

Current Anecdotes

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♦ ♦ Sermons, and Methods of Church Work ♦ ♦

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Gleanings from Many Fields.

By REV. CHAS. B. MITCHELL, Montclair, N. J.

TRUSTING CLEAR THROUGH. (546)

Psa. 37:4, 5; James 1:2-4.

I recently heard a mother use this illustration. "While traveling with my baby by rail," she said, "we came to a tunnel. The little one had been looking out of the window; but as we plunged into the darkness, he turned and for a little while clung tightly to me. But as we sped on through, he gradually relaxed his hold, and finally turned back to the window and began to scold the darkness, and bid it to go away. 'So,' she continued, 'when trials come to us, we cling for a little while to God; but as the trial continues our trust seems to disappear, our patience goes to keep it company and we begin to grumble and scold at our circumstances.'"

PRAISE UNDER DIFFICULTIES. (547)

Phil. 4:6; 1 Thess. 5:16, 18.

In a recent gathering of Christians, a solo was announced. A blind girl was guided by a companion to a position in front of the audience. We waited with breathless interest to hear what she would sing, expecting some such tender, pathetic hymn of resignation as "My Jesus as Thou Wilt." But there was hardly a dry eye in the assembly as she sang, in a rich, full voice a hymn of triumphant and victorious joy, ringing out the chorus with especial power: "Hallelujah to God! How my happy heart sings,
For the peace and the joy I have found!
Hallelujah to God! I will praise him aloud;
I'm redeemed! I'm redeemed! I'm redeemed!"

A NEW CREATURE. (548)

2 Cor. 5:17.

A recent English writer says: "Nothing, perhaps, in experimental science so strikes the imagination as the chemical feat of obtaining out of two separate elements a new product which bears no resemblance, either in its appearance or its properties, to its progenitors (e. g., the combination of chlorine and sodium to form common salt).

... Christianity at once assumes and proves the possibility of such a chemistry of souls. . . . Its whole appeal is based on the possibility of a new human product being obtained from the combination of original qualities with a special influence. Man may become a new creature by union with a spiritual power which waits to combine with him. This is in essence the Christian Gospel, and it is as scientific as it is inspiring."

THE HEARING EAR. (549)

Isa. 6:9, 10; Matt. 13:43; 1 Cor. 2:14.

A dying man sent for his pastor. "Teach me the Gospel," he begged, "that I may be saved." The minister replied in amazement: "Have you not been always at church, keeping your eyes on me while I spoke? And have I not many times preached the Gospel of salvation to you very plainly?" "Yes," he said, "but I was always building steam engines while you were talking, and I heard little that you said."

SAFE SUBJECTS FOR THOUGHT. (550)

Phil. 4:8; Heb. 12:3.

A sad incident reported in recent newspapers illustrates the danger of the opposite course. The wife of the Professor of Neurology in one of our great American universities assisted her husband in his studies of abnormal nervous and mental conditions until she became the victim of mental and nervous derangement, and committed suicide.

CHRISTIANITY AGGRESSIVE. (551)

Ex. 14:15.

A Baptist missionary came home from India, just at the time when the old gospel hymn "Hold the Fort" was at the height of its popularity. Everywhere he heard it sung. The more he heard it the more he disliked it, until at last he went into one of the missionary gatherings of his denomination and protested against the use of the hymn. "Hold the Fort?" he cried indignantly, "Hold the Fort?" why, that is the devil's business. Our business, as Christians, is to storm the fort."

THE SORROW OF GOD. (552)

John 3:16; Rom. 8:32.

A Scotch minister, the Rev. Robert Story, of Rosneath, just after losing by death a dearly beloved son, wrote thus to a friend: "I cannot help alluding to what I felt an all-availing consolation when in bitterness for my own first-born. I was reading the words 'God spared not his own Son,' a light flashed upon the word *spared*. Yes, thought I, that word *was* chosen as the symbol of the sacrifice that God's fatherly heart made and felt, when he gave up his Son to die. He knows, exclaimed I, what I feel; *He once had a dead Son*. The Infinite from that blessed moment seemed to be in my presence, actuated by fatherly sympathies, swathed as it were in a human heart, afflicted in my affliction; the incomprehensible Jehovah manifest to me indeed in flesh, the fountain of my fatherly nature, and bathing, so to speak, my fatherly sufferings in his fatherly sympathies."

WORKING OUT OUR SALVATION.

Phil. 2:12, 13. (553)

The nature of the two-fold process indicated in these verses is illustrated by the following incident. A Scotchman, employed in the steel works, accepted Christ as a Saviour from strong drink. After he had lived a new life for several months, a friend

asked him if he didn't miss his liquor. "Yes, I do," was the emphatic reply. "How do you manage to keep away from it?"

"Weel, just this way. It is now ten o'clock, isn't it?" "Yes."

"Weel, today is the twentieth of the month. From seven till eight I asked the Lord would help me. He did so, an' I put down a dot on the calendar right near the twenty. From eight till nine he kep' me, an' I put down another dot. From nine to ten he's kep' me, and noo I gie him the glory as I put down the third dot. Just as I mark these I pray: 'O Lord, help me: help me to fight it off for another hour!'"

HEARING THE WORD. (554)

Acts 16:14.

A certain church in New York city has a number of deaf persons in its congregation. The Word is preached from Sabbath to Sabbath, but even when they are present, they cannot hear. But on a recent Sunday an apparatus was installed for experiment, consisting of a transmitter on the pulpit, connected after the manner of a telephone with a little ear trumpet in the seat of each of the deaf persons, who testified that they heard the service for the first time in many years. Is not this a parable of what happened to Lydia? God not only sent the Word to her, but also gave her heart the power of hearing.

Pathetic Illustrations.

By R. H. BENNETT, Professor Moral Philosophy, Randolph-Macon College.

THE FATHER OF ALL HIS CHILDREN.

Acts 17:24-28. (555)

"Ye whose hearts are fresh and simple,
Who have faith in God and nature,
Who believe that in all ages
Every human heart is human,
That in even savage bosoms
There are longings, yearnings, strivings,
For the good they comprehend not,
That the feeble hands and helpless,
Groping blindly in the darkness,
Touch God's right hand in that darkness
And are lifted up and strengthened,
Listen to this simple story:"

Helen Keller, blind, deaf and dumb, by wonderfully patient teaching is taught to communicate with others. The imprisoned soul has come into the possession of many new and precious thoughts, but no suggestion of God has as yet been made to it. Great-hearted Phillips Brooks is sent for from Boston to her Alabama home to reveal to her the Father. Through her teacher as interpreter, he tells her of the glory of the heavens, the color and perfume of the flowers, the melody of the birds, the splendor of mountain, sky and sea, and then with a prayer for God's help, he says gently: "Helen, the great and

gracious being, who made all this, is called God!" Instantly a heavenly radiance glowed upon the child's face, as she quickly spelled with her fingers these words, "Oh, I have known him all the time, but I never knew his name."

"A JEALOUS GOD." (556)

Psa. 94; Na. 1:2, 3; Zeph 2:1-3.

There is no element in the current idea of God more neglected than his authority. Near the close of his noble life, Mr. Gladstone said one of the worst symptoms of this age is "a general decay in the sense of sinfulness." To how many is God a French God, *le bon dieu*, the goody-goody God, smiling at us approvingly when we do right, and conveniently looking the other way when we wish to do wrong. "Ah, Berry," said old Dr. Dale, of England, in his last days, to Dr. Berry, "Nobody is afraid of God now." Such a symptom is an ominous one. How many a pastor has it sent upon his knees in a great agony of prayer that men might again learn reverence for his holy name. It is this superficial view of God that giving surface views of sin cries in some pulpits, "You must repent, as it were, and be converted in a measure, or else you will be damned to a certain extent."

A SPIRITUAL AND PHYSICAL TRAGEDY. (557)

Rom. 6:21; Jas. 1:15.

Some years ago as we passed up that wild gorge of Niagara River, the guide showed us a human body floating far out in the terrible Whirlpool Rapids. Round and round it went beyond all human help. No line could reach it, far from land. No boat could live in that awful maelstrom. The strongest swimmer dare not breast those raging billows. A fool-hardy man tried it once years ago. He was sucked under like a straw and his life beaten out. A steamboat essayed the trip, and was carried out of sight amid the furious, seething flood in the two hundred feet depth of maddened waters. It was supposed to be the body of a poor sinful woman who, for very bitterness of life, had flung herself into the foaming flood. The body might pass out into Lake Ontario at any moment, or it might circle there for weeks. Oh, the pity of it! Almost within call there were populous towns teeming with human life. Crowds of sightseers passed to and fro, but none could reach and rescue that floating corpse. Under the shining sun the poor body lay there on the water tossed from wave to wave. And when the sun had set and God's quiet stars came out, they looked down on that same livid ghastly face and bloated form and staring eyes. Behind that woman's death was a stainless childhood. Once as somebody's darling babe she lay clasped in mother's arms.

"Once she was pure as the snow, but she fell,
Fell like a snow-flake from heaven to hell,
Fell to be tramped as the filth of the street,
Fell to be scoffed at, spit on and beat.
Pleading, cursing, dreading to die,
Selling her soul to whoever would buy,
Dealing in shame for a morsel of bread,
Hating the living and fearing the dead.
Merciful God, has she fallen so low?
And yet once as pure as the beautiful snow."

And so wilful sin, that dread power, may baffle even infinite love. Absalom dies a traitor, even though dearer to his father's soul than life itself, and the old king goes up to his bed chamber over the gate, with broken heart, sobbing in the agony of his grief, "O Absalom, my son, my son Absalom! Would God I had died for thee! O Absalom! My son! My son!"

"WHERE IS THE PROMISE OF HIS COMING?" (558)

Zech. 4:6; Hag. 2:4, 5; Hos. 1:7.

Statistics? What of them? Nothing is sometimes more uncertain. To one thing you can never apply your mathematics—to the kingdom of God. Pile up the probabilities against the conquest of the world for righteousness and one touch or breath of the omnipotence of the great Father will demolish them like a children's house of cards. While New York city is reading a newspaper article proving conclusively that it is utterly impossible for a steamship to carry enough coal to push its engines across

the ocean, the first trans-Atlantic liner puffs up the harbor with Liverpool coal on board for sale. While doubt and unbelief prepare their theses on the decadence of Christianity and the ultimate failure of the Gospel:

"Faith, mighty faith the promise sees,
And looks to that alone,
Laughs at impossibilities
And cries, 'It shall be done.'"

HUNGRY FOR THE OLD HOME. (559)

Isa. 66:13; 2 Thess. 2:16, 17; John 14:8.

At the zenith of his fame, while the continent was applauding his deliverances as orator and editor, Henry Grady left the *Atlantic Constitution* office and took the train one afternoon for his widowed mother's home. "Mother," he said, "I want to be a little boy again tonight. I want to sit by your side with my head on your knee and have you tell me stories like you used to do. I want you to make me some of those little cakes you used to cook for us for supper. Then mother, get out my old trundle bed and after I have knelt at your knee and said, 'Now I lay me down to sleep,' you must come in and tuck me in that little bed and say a prayer over me like you used to do way back in the past." Ah, who has not felt that way? Who has not cried out sometimes:

"Mother come back from the echoless shore.
Take me again to your heart as of yore.
Over my slumbers your loving watch keep,
Rock me to sleep, mother, rock me to sleep.
I have grown weary of toils and of tears;
Toils without recompense; tears all in vain;
Take them and give me my childhood again."

FORGIVENESS. (560)

Mark 11:25; Prov. 19:11.

When Mr. Moody held his first meeting in Richmond, Virginia, years ago, he was much hampered at his first service by the fact that severe criticisms had appeared a few days before in the Richmond papers about alleged utterances of his against the South during the war. At this first service he felt the constraint and embarrassment of the situation. When about to close the service, he left his little elevated stand and came to the edge of the platform. "Friends of Richmond," he said, "you have been reading about me lately, and I fear you have not a very good feeling for me. I do not think I said those things about the South with which I am charged. But I am an awful fool and have said many foolish things in my day, and if I did say anything against the South, I am sorry for it, and I ask you to forgive me." A ripple of applause started and soon swelled into a thundering roar. Moody's eyes filled with tears as he bowed his head, and throughout the great revival that followed and ever afterwards, he held the hearts of Richmond in his keeping.

FORGIVENESS MELTS HEARTS. (561)

1 Pet. 4: 8; Rom. 12: 15.

Hetty Sorrel in "Adam Bede" had committed the sin which in a woman is unpardonable—in man a pécadillo, according to the false conventions of human society. In her distress she had taken the life of her child. For this she had been tried and condemned, and in sullen impenitence and bitterness was awaiting her doom. Her cousin Dinah Morris, a consecrated Christian woman, who had known Hetty before her fall, came to visit her in the prison. Entering, she saw the poor criminal in the corner of her cell, who did not so much as raise her head. Dinah stood for a few moments waiting, but there being no sign of recognition, she spoke. "Hetty," she said. There was a slight movement on the part of the poor girl, and this was the only sign that she had heard. "Hetty, Dinah has come to you." Slowly Hetty raises her head. "Hetty, don't you know

me. Don't you know Dinah? Dinah has come to you. Didn't you know I would come to you in trouble? I am come to be with you, Hetty. Not to leave you, but to stay with you, to be your sister to the last. Not to quarrel with you or reproach you, but to love you and help you." And then the poor, ignorant, silly, sinful, suffering, lonely child rose and staggered forward and was caught in Dinah's arms, and then into Dinah's ears she poured the burden of her guilt and grief and sorrow. Love and trust drew forth the confession that lawyers, detectives, judge and jury could not extort. "Oh Dinah, I did do it—I buried it in the woods—the little baby. And it cried ever such a long way off." Thus poor Hetty confessed. So God comes to us in our wretchedness in our prison houses of sin, not to revile us or to chastise us, but with his words of pity and love and help; and sobbing we throw ourselves into his loving arms and tell into his ear with holy abandon all our soul's sin.

Illustrations for Children.

By S. A. WILSON.

KEEPING ONE'S WORD. (562)

Zech. 8: 16; Ps. 15: 1, 2.

The late Czarevitch was never known to break his word. To him that was an unpardonable offense. One day he had sent word to us, with his usual thoughtfulness, that he wished to spend the evening at our house, and that he would come at 8 o'clock. He came bespattered with mud, but excused himself by saying that as he had been hunting, and had not remarked the hour, he was obliged to come as he was or else break his word. Some one asked why he was so particular, and he replied that years ago when he was a boy he, with his brother, the present Emperor, had promised to take their sister for a ride, but that an unforeseen occurrence had prevented their doing so. Their father—the late Emperor—had entered the Princess Xenia's room and had found her in tears. Upon their return he had sent for them and had said: "All men may break their word, but the sons of a Russian emperor, never!"—*Review of Reviews*.

GET YOUR RIGHTS. (563)

Prov. 3: 1-4.

A good many boys don't get their rights. They do not get what belongs to them. I believe in standing up for a boy's rights. Let me tell you what some of them are:

First, a boy has a right to a strong body. Anything that others do to prevent this, or that he does to hinder it, is a wrong to a boy.

Second, a boy has a right to a clear, strong brain. This means that he has a right to study.

Third, a boy has a right to tools. He deserves to have his fingers educated. He has a right to work.

Fourth, a boy has a right to friends—friends that will make him more manly. Because it helps friendships as well as bodily strength, he has a right to play.

Fifth, a boy has a right to character. He has a right to be measured not by what he can earn, but by what he can be.

Be sure you get your rights.—*Sunday-School Visitor*.

THE CHRISTIAN'S ARITHMETIC. (564)

Matt. 13: 23; Mark 10: 29, 30.

Notation: "I will put my laws into their hearts, and in their minds will I write them."

Numeration: "So teach us to number our days, that we may apply our hearts unto wisdom."

Addition: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

Subtraction: "Let us therefore cast off the works of darkness, and let us put on the armor of light."

Multiplication: "Mercy unto you, and peace, and love, be multiplied."

Division: "Wherefore come out from among them, and be ye separate, saith the Lord, . . . and I receive you."—Exchange.

CARE OF CHILDREN. (565)

Mark 9: 37; Matt. 10: 42.

An article in a recent number of the *Saturday Evening Post* tells the story of the late discoveries of medical science, and the results obtained in children's hospitals.

Medical science no longer is satisfied with producing cures.

The modern aim is to make the individual immune from disease. Some of the results of the serum test are thus given by the *Post*:

"The total percentage of losses in the hospital had been 24½ per cent. But one of the immediate results of that first serum test has

been, a great reformation in the infectious wards of all sick children's hospitals; and as the treatment has become better understood, the average of losses has been rapidly reduced to between 12 per cent. and 15 per cent. For Paris this has meant a saving of more than 1500 children annually. It has meant almost as much for New York. It has meant much more for St. Petersburg and Moscow."

This is what science has been doing for children's bodies. Should not religion enter the slums of our cities, the plague-spots of civilization, with prevention as well as cure?

THE DEGENERATE DOG. (566)

1 Cor. 15: 33.

A magnificent dog, a cross between a St. Bernard and a Great Dane, was stolen from his home in California, where he was the pet and pride of the household, and sent North into the Klondike regions. Here he was compelled to drag the miner's sled over the Alaskan snows. In this condition of slavery and ill-treatment he began to degenerate; and this great, loving, noble house-dog, the plaything of the children and guardian of the home, went down, down, until he became a dog-thief, and at last he so lost all self-respect that he listened to "the call of the wild," the bayings of the wolves in the forests, and went and joined himself to the pack.—*Christian Endeavor World*.

A MORE EXCELLENT WAY. (567)

Prov. 11: 17; Prov. 12: 10; Matt. 5: 7.

Contrast Ernest Seton-Thompson which the late Maurice Thompson—both excellent men, kindly men, cultivated men. The latter, with a volume of Greek lyrics in his pocket and a bow and arrows over his shoulder, went forth gladly into the woods to dream, to poetize, and now and then to knock down a feathered beauty from some high bough with his Arcadian archery. Mr. Seton-Thompson, on the other hand, just as adventurous, just as courageous, just as deeply in love with the woods and hills and tinkling brooks, has lived in the forest side by side with beasts fierce and gentle, birds great and small, and learned to know them as a friend. Where other men saw a vicious and dangerous bear cub, he saw little Wabb, the orphan, with all his shrewd little-bear ways, and his marvelous bear sense of things past, present and to come which we helplessly label "scent," because we have nothing human to compare it with; with his growing strength and boldness, his career as champion of the great divide, his decline, his decrepitude, his death. Which of these two Thompsons has done the more to reveal nature to us? Which do the children love best? Will you buy the boy a gun, or a spy-glass and a bird-book? Will a microscope or a new fishing outfit make the more of a man of him? Shall he rob nests, or guard them? Shall he learn to kill expertly, or shall he learn to study and to rejoice in life?—*Christian Standard*.

BUT A LITTLE CHILD. (568)

Luke 18: 16; Prov. 20: 11.

"I am but a little child,
Yet I would like to be
A faithful worker for the Lord;
What work is there for me?"

"A little child can watch,
And keep his actions pure;
A little child can love—
God's love is ever sure.

"A little child can walk
With Jesus all the way
That leads from earth into the joy
Of everlasting day."

—*Christian Herald*.

TOO BIG FOR SUNDAY SCHOOL.

Prov. 26: 12; Prov. 3: 7; Rom. 1: 22. (569)

Some of the boys in H—— Church were beginning to think that they were too big to go to Sunday School.

"I notice that there aren't as many boys here as there used to be," observed Uncle Moses. "And, children, it reminds me of a little experience I had when I was out West. I was visiting a home on the prairie. There was no house near it, nor church, nor school house. But the family were Christian people, and the little daughter—Emily, they called her—was a very thoughtful and earnest little girl.

"Don't you miss your Sunday School in the East?" I asked her. 'Yes, sir,' she replied, and then, drawing near me, she told me confidentially that she was going to have one of her own. 'Indeed!' I said, 'And where are your scholars, pray?' 'Oh, I will have my dolly and my birdie, and then—there's the little calf tied out in the yard!'

"When I visited Emily again some months later I made respectful inquiries concerning it. 'Oh, sir,' said the little maid soberly, 'my Sunday School is no more! The scholars are all gone! I lost my dolly, the bird flew away, and the calf—oh, the calf got too big to come to Sunday School!'

"And, added Uncle Moses, his blue eyes twinkling more merrily than ever, 'When I see boys who think they are too big to come to Sunday School, why I—I think—of that calf!'"—*Sunday School Advocate*.

ARMOR-PLATED BOYS. (570)

Eph. 6: 11-17.

It is important these days that there should be armor-plated boys. A boy needs to be iron-clad on—

His lips—against the first taste of liquor,

His ears—against impure words.

His hands—against wrongdoing.

His heart—against going with bad company.

His eyes—against dangerous books and pictures.

His pocket—against dishonest money.

His tongue—against evil-speaking.

The Christian armor on her citizens gives more security to the nation than all the armor plates that are on her ships.—Selected.

DO YOUR BEST. (571)

Eccl. 9: 10; Col. 3: 23.

A minister tells that one day he came out of a hotel whistling quite low. A little boy playing in the yard heard him, and said: "Is that the best you can whistle?"

"No," said the minister; "can you beat it?"

The boy said he could, and the minister said: "Well, let's hear you."

The little fellow began to whistle, and then insisted that the minister should try again. He did so, and the boy acknowledged that it was good whistling. As he started away the little fellow said: "Well, if you can whistle better, what were you whistling that way for?"

Sure enough, why should not anyone do his best, if he does anything? The world has plenty of poor, slipshod, third-class work done by people who could do better if they would. Let every one try to do his best, whether in whistling, singing, working or playing.—Exchange.

A CARVED SERMON. (572)

Prov. 30: 32; Isa. 33: 15, 16; Mic. 7: 16.

In Japan three monkeys are skillfully carved out of a block of wood, sitting like acrobats one upon the shoulders of another. They are well known to the Japanese, and are found in many places and postures. At the base is "See-no-evil"; his hands are over his eyes. On his shoulders is "Hear-no-evil"; his fingers are in his ears. And at the top is "Speak-no-evil," who has his hands across his lips. A kind of a carved sermon, the group is, in the words of the Hebrew: "They have mouths, but they speak not; eyes have they but they see not; they have ears, but they hear not." It is best that eyes should be shut if they see only the wrong, and that ears should catch no sound rather than discord only, and that lips should be forever silent if, were they to open, they should speak nothing but evil.

—Exchange.

THE RULER WITHIN. (573)

Prov. 25: 28; Prov. 16: 32.

"Mother, I don't have to cry when I fall down," said a little fellow whose brown eyes sparkled with the light of a new discovery, "I can make myself stop. I just say, 'Stop that!' and then I make me mind me."

It was indeed a great discovery—the power of self-mastery. For every human being the beauty and the worth of life lie just along that line—the recognition of the higher self and the subjugating of the lower to its authority, the compelling me to obey me. All strength of character and usefulness begin in learning that the law which really controls us must come from within. Many a life, rich in possibilities and talent, is weak just here; the soul has never been crowned sovereign, and every clamoring voice of whim or passion rules for the hour it lasts.

And only as one conquers himself can he come to his rightful kingdom.—Selected.

SPOKEN WORDS. (574)

Eccl. 5: 2; Matt. 12: 36.

Boys flying kites haul in their white winged birds,

But you can't do that when you're flying words.

Thoughts unexpressed may sometimes drop back dead,

But God himself can't kill them when they're said.

—Carleton.

IAN MACLAREN AT A CHILDREN'S SERVICE. (575)

1 Cor. 3: 16, 17.

Ian Maclaren gave the following address at a children's service in his own church. "I am going to speak to you," he said, "about houses—four houses. The first has the sky for a roof, the mountains for walls, the sunlight for windows, the clouds for blinds, the flowers for a carpet, the rivers for its music. The next house may have had six rooms or twelve, it may have had a garden, or it may have looked on the street, but in it your mother moved about, and its music was the sound of her voice. The next house you will recognize when I say that it has five doors through which you may go out, and through which things may enter; one you look through, one you speak through, one you smell through, and one you hear through. Here you yourself live, and we are going to think of some of the rooms in this house. There is the library, with its rows of bookshelves; this is your mind, and all that you learn at school, and read, is going to furnish those empty shelves; everyone's mind is empty to start with, and if it continue empty, while you are young you will be called silly, and when you grow old you will be called dull. No room is more desolate than one surrounded with gaping shelves, no room more beautiful than a well-filled library. Then there is the court room—a great bare room with the light streaming in, and a raised table at one end where the judge sits. This is your conscience, and the cleaner this room is kept, and the barer, and the stronger the judge who sits here, the better for you and for me. Then there is the strong room, where no light comes in, with its thick walls and barred iron door, and here are kept the parchments with all the history of the family. This is memory, and here a book is put away each year, that may not be taken out to be altered; but it is a good thing, now and then, to take the parchments up to the big bare court room, and there spread them out, where there is plenty of light, and examine them. Then there is the picture gallery of imagination, and it is well for us if the walls are hung with pictures of angels and holy things; and there is the church, which is your heart, where you meet with God. You may meet with God in any of these rooms, but there, in this room, you must keep him a holy place apart. Then you may go out upon the roof, and afar off catch a sight of the House

Beautiful, our fourth house, which I am not going to try to describe, but which we call *"Our Father's House."*—*British Weekly.*

HOLDING UP OUR HANDS IN HEAVEN. (576)

Matt. 7: 16, 17; Luke 6: 44; Acts 9: 36.

A young girl was left a half orphan by the death of her mother. The work of the home, and the care of two younger children fell hard on her young life. After two years of this, the fever came into the home and chose her as its victim. Knowing the end was near she called her younger sister to the bed and said: "Now Bessie, you will have to take care of things as I have had to do, I am not afraid to go, but I wish I could stay with you and papa a while longer. What bothers me is what I will say to Jesus when I get over there. You know I was so busy I didn't get time to read my Bible as I would like to have done, and then when I got you children ready for church I had to stay at home to cook for papa, and I didn't go to Sunday School

very regularly. I don't know what I will say to Jesus." And as she closed, Bessie saw her thin little hand on the covers, and noticed it was red and twisted with work, and said, "Why dear, you won't have to say anything, just hold up your hands to Jesus and he will know all about it." When we close life, I wonder if we can hold our hands to Jesus and he will know. And then he will hold up his pierced hands to the Father, and say "Come, ye blessed of my Father."—G. G. Giller.

THE INSECT-EATING PLANT. (577)

1 Cor. 9: 27.

God works in a mysterious way. Way up in the Adirondacks I once noticed a little plant living on the edge of a stream. It attracted my attention. I saw a fly light upon it and instantly the prongs of the leaf, circular in form, began to imprison the animal, and soon nothing was left but the tiny skeleton. The plant had devoured a bit of animal life. The lower nature had destroyed the higher.

—Albertus Perry.

Illustrations for Class-Day.

THE RIGHT OF WAY. (578)

Prov. 22: 6.

By the common law of England, persons using a piece of ground or a foot-path, unforbidden by the owners, for a certain term of years, acquire a legal right to it. This law has produced some singular results.

A large portion of the most fashionable quarter of London belongs to the private estate of the Duke of Portland, who, during one day in each year, puts gates and bars across the crowded streets. This annual mute assertion of his rights prevents these thoroughfares from becoming the property of the public.

A few plowmen thirty years ago, going from a village in Yorkshire to their work, made, unheeded, "a short cut" through a park belonging to another English duke. When, two years ago, he proposed to build a palace on his estate, it was found that this foot-path would pass directly through the drawing-room. He offered to buy it from the villagers at a high price, but they obstinately refused. The palace is not yet built, and probably never will be on that site.

In the most crowded business part of Philadelphia, where every inch of ground is of great value, the stranger is surprised to see, between massive and towering stone buildings, a little green wooden door, opening into a passageway too narrow for two men to walk abreast. It is a right of way acquired in the days of Penn by the owners of certain property to "reach the green fields." The fields are now dusty streets, crowded with vehicles and trolley-cars.

Estates often lose a large percentage of their value because of a right of way heedlessly granted by some good-natured owner long ago to his neighbors.

This curious point of common law has a singular parallel in the law of our own lives. We thoughtlessly give an entrance into them to bad thoughts or wrong habits, and awake to find that the intruders are owners of the way into our souls, and can never be forced out.

Or there come into our characters when we are children habits of prayer, of cheerfulness, of telling the truth that are held and remain until maturer years. No trouble, no age will ever drive these good angels out of our lives.

We have given them the right of way, and they will keep it.—*Youth's Companion.*

PREPARATION. (579)

Luke 12: 47.

Sir Walter Scott tells this legend. A wayfaring man once found himself at the mouth of a great cavern. Impelled by curiosity, he entered and presently found himself in a large hall, where on either side were armed warriors mounted on their horses, but all buried in slumber. Upon an altar in the middle of the room lay a sheathed sword and trumpet. The intruder put the trumpet to his lips and blew a resonant blast. Instantly was heard the clashing of armor as the horses and their riders awoke, and the visitor found himself expelled from the cavern by an invisible but irresistible force, and a voice was heard saying, "Fool, that did not draw the sword before he blew the trumpet!" There are far too many people who make the mistake of blowing the trumpet before they draw the sword. Make your preparation before voluntarily assuming responsibility.

TEMPTATIONS. (580)

Jas. 1: 12; Dan. 12: 10.

The Christian Work and Evangelist repeats a remark made by a member of the New York Legislature concerning his legislative experiences: "They talk about temptations of Albany," he said. "I was never tempted by any one. When a man's position is known to be beyond the reach of corruption there are no more temptations at Albany than there are in a Sunday School." Such is the power of a known upright character.

X PROFITABLE POLITENESS. (581)

1 Pet. 3: 8; Rom. 12: 10.

Colonel John Boyd, one of the best known gentlemen in Washington and one of the most popular, lifted himself from poverty to independence by an act of courtesy. *The Saturday Evening Post* gives account of the incident:

"I was an assistant doorkeeper for the House of Representatives in 1871. One afternoon I observed a large man of business-like demeanor conversing with another assistant doorkeeper, and I heard the large man saying: 'I am very anxious to find Senator Sargent, of California.'

"The assistant doorkeeper answered: 'Senators are to be found at the other end of the Capitol. It is none of our business at this end where the Senators go.'

"The large man was turning to go away when I touched him on the shoulder and said: 'What this gentleman has told you is true; we are not obliged to look for Senators; but I believe that I can help you if you will be kind enough to occupy my chair by this door while I am away.'

"The large man was greeted very cordially by the Senator. Before going the large man asked me if I could call at his hotel at eight o'clock that evening, and gave me his card.

"I was struck dumb with amazement when I read on the card, in fine script, the words 'Collis P. Huntington, California.' It was the great railroad builder, the pioneer of Pacific railroads. That night I was ushered into his room exactly at eight o'clock.

"I observe that you can as easily be prompt as polite. I want to know what salary you are receiving.'

"I am paid \$1,000 per annum.'

"I want you to go work for me at \$1,800 per annum, and I need you right away.'

"My salary was gradually and voluntarily increased; and, in fact, my fortune was made from that time on."

A FACTORY BOY. (582)

Prov. 3: 13-16.

At ten years of age a certain boy began to work in a cotton factory. His hours were from six in the morning to six at night. Out of the first week's wages he bought the "Rudiments of Latin." At sixteen he could read Virgil and Horace. Then he went to

the university. Then he became a missionary and a blessing to hundreds of degraded heathen. He died in Africa, but was buried in Westminster Abbey. His name was David Livingstone.—*Morning Light*.

POWER OF GRASS. (583)

Prov. 30: 24-28.

One of the stories of our school histories tells how the courtiers of the great Canute, nine centuries ago King of England, Norway and Denmark, would have had him believe that he was lord of the sea also; and how he went with them to the beach one day, when the tide was flowing, and commanded it to rise no farther. But the ocean cared no more for the royal mandate than for the sea gull's cry, and king and courtiers had to leave the beach to the resistless passage of the waters. Yet what the command of the monarch could not effect is, under divine law, within the power of grass to accomplish.

In many places along the sandy beaches of our Atlantic seaboard from Maine to Virginia and on the coasts of Great Britain and the neighboring countries of Europe, grows the beach grass, or marram, a reed-like grass two or three feet high, coarse in texture, and with stalks tipped in late summer and autumn with narrow, chaffy spikes of white, reminding one of heads of rye threshed out. It flourishes in the pure beach sand, where many of us have often passed it by without suspecting the useful work it was quietly performing in the world; for wherever it grows it has a special mission to keep the ocean in check.

The roots reach deep downward and far sidewise in the sand drifts, and intermingling form a strong network, binding fast the sands, which otherwise would be shifting hither and thither under the influence of the winds and the waves.

For generations the dwellers by the sea of Northern Europe have made an ally of this grass in their ceaseless struggle against the ocean's encroachments, particularly in England and Holland, and rigid laws have been passed to protect it. Of late years, also, it has been cultivated to some extent, in our own country for the same purpose; visitors to Cape Cod may have noticed plantations of it there.—Charles Francis Saunders.

POWER OF EDUCATION. (584)

Prov. 23: 23; Prov. 4: 5; Prov. 4: 7.

How many boys realize the value of an education in cold dollars and cents, to say nothing of the many advantages? Statistics show that the average salary of an educated man is \$1,000 per year. He works on an average forty years and receives a total of \$40,000. The average wages of an uneducated man is \$1.50 per day, and he works 300 days in the year, so in forty years he earns \$18,000. The educated man gets

\$40,000 and the uneducated man gets \$18,000, and the \$22,000 difference is the true value of the education. To acquire a good education takes about twelve years of the early life of a boy, and they are the happiest years of his life. In twelve years there are 2,160 school days, and these days bring to the boys who improve them \$22,000, or a little more than \$10 per day for each day spent in school. Now, boys, for each day you miss school, just charge yourself up \$10 lost.

—*The American High School.*

PRINCE AND LABORER. (585)

Gen. 41: 39, 40; Ex. 31: 3-5.

Prince Michael Hilkoﬀ of Russia, renounced his ancestral titles and estates, resigned his office at court, and sailed for America as a common emigrant. He landed at Philadelphia, and his poverty was so great that to secure employment was an immediate necessity.

The first opening that offered was a job attending a bolt making machine, at wages of \$1 a day.

"Your name?" asked the foreman, when he reported for work.

"Mi-kale," began the young Russian slowly, his tongue hesitating when it came to English. "Magill, heh?" snapped back the busy foreman.

And so he was fitted with a new name, which served him for a good many years.

After a year or two in the machine shops, during which the prince was studying mechanical engineering, he found a place as brakeman on a freight train. Later he became a locomotive engineer. Presently he was promoted again. This time he became superintendent of a railroad down in South America. There, also, he served several years, when, finally, a longing for his old home in Russia seized him, which he was not able to resist. He went back, still concealing his princely name and station, and secured a place on one of the Russian railroads.

Presently an emergency arose, and in that emergency the technical skill and practical training of Hilkoﬀ showed itself in a way to attract the attention of his immediate superiors, and to win, in the end, even the notice of the czar himself. Under orders from headquarters, he was promoted as rapidly as he showed capacity for a higher place. Finally, under close questioning, he revealed his identity as a Russian prince, and as a former officer in the guard of the Russian empress. The emperor was delighted to find that the young man who had displayed such great capacity and skill was one of his own subjects. He restored to the master of railroading all the princely estates which he had voluntarily given up years before, and he added other and even more desirable marks of his personal favor. Presently Prince Michael Hilkoﬀ was made imperial minister of railways and transportation, and became a member of the cabinet of the czar.

Hilkoﬀ's masterwork and the monument by which he will be longest remembered, is the great Trans-Siberian Railroad.—*The Technical World.*

INFLUENCE OF LITTLE THINGS. (586)

Mark 4: 31, 32.

Seeming insignificances may be vital essentials. Some years ago, when crossing the Atlantic Ocean, the companion with whom I was traveling, one day suddenly flung open my stateroom door and cried, "Come on deck. Something has happened to the ship." When I arrived on deck, I found scores and hundreds of passengers excitedly watching the strange movements of the ship's course. Instead of ploughing ahead, we were slowly moving around to the right in a perfect circle. Just then an officer passed me, and I asked, "What is the matter, Lieutenant? Is the rudder broken?" "Oh, no," said he. "We are merely testing a new compass. In order to find out whether it is perfect, we had to wait until we were far away from the magnetic effect of rocks and land. Those influences may not seem to be much, but they may entirely deflect the accuracy of the compass' needle." Many years ago, a large ship was wrecked, because a small piece of steel from the point of a knife was driven into the wood near its compass-box, and made the compass' finger a false guide.—F. D. Talmage.

FAMILY PRIDE. (587)

Psa. 128; Psa. 101: 7.

Albert Edward, then Prince of Wales, visited the West when he was a young man. The royal party of tourists were entertained by Mr. Blank on his ranch. A fishing excursion was arranged for one day, and a gruff old farmer promised that his nephew would provide bait for "the Englishmen," of whose rank he was ignorant.

Mr. Blank sent for him the previous evening, and anxiously inquired:

"Has your nephew brought the bait?"

"No."

"We want it by daylight."

"You'll hev it," calmly replied the old man.

"This is a matter of great importance. Are you sure that we shall have it?"

"Didn't Jabez give you his word?"

"But how do I know that he will keep it?" said the uneasy host.

"How do ye know?" said the farmer, sternly. "Because he's a Pratt. None of the Pratts ever was known to tell a lie, an' I reckon Jabez isn't a-goin' to break the record," and he tramped off.

"You must pardon the old man, your Grace," Mr. Blank said, turning to the Duke of Newcastle, who was standing near by. "He does not know who you are."

"Pardon him? I call that very fine! Why should not the Pratts be proud of their honest blood, as well as the Pelham-Clintons?" (his own family.)

The daylight brought Jabez and the bait.

In one of the noble houses of England a delicate glass vase, called "the Luck of Eden-hall," has been preserved with scrupulous care for centuries in consequence of a legend that when it was broken the family to which it belongs will perish also from among men.

If every American family cherished, like the

Pratts, a faith in the truth, or honesty, or piety of their ancestors with a resolve like Jabez, "never to break the record," what an uplifting of our social life would follow!

No useful or really sensible purpose is served by burrowing into family history to find chain-clocks or bits of ancient plate. It is far better to search for some virtue of our forefathers,—stern or gracious,—and then to strive to make it our "Luck of Edenhall," and to hand it down unbroken to the generation which will come after us.

That is the true family pride which the day-laborer may share with the duke.

THE FIRST TWENTY YEARS. (588)

Prov. 22:6.

A minister once said in an address to young people: "Live as long as you may, the first twenty years form the larger part of your life. They appear so when they are passing by; they seem so when we are looking back on them, and they take up more room in our memory than all the years that come after them.

"Take good care of the first twenty years of your life. On the use which you make of them your happiness and usefulness in after years will very largely depend. See that they are spent in learning right habits and cultivating good tastes."—*The Presbyterian*.

THE VALUE OF EDUCATION. (589)

Prov. 31:10-31.

Sometimes, dear girls, I am ready to think that you do not put the value of education in the right place. A good many of you are unhappy because you cannot go to college, or because your parents are not able to let you take advanced courses in science, music, or art. A girl the other day wrote that her father was not willing to let her go on with her studies, but thought, now that she had been graduated from the high school, she ought to stay at home awhile and help her mother with the younger children. Reading between the lines I had a vision of that father, a hard-working man, with hair beginning to turn gray; with anxieties about a large family; with pecuniary worries that his daughter cannot imagine. The mother, too, with most of her domestic work to carry on all by herself, of course she needs her oldest girl at home. The high school graduate can be a boon beyond words to her parents and the rest of the family, if she will, for a year or two, devote her attention to learning the secrets of good housekeeping. The education we get from books is not the only, nor is it the most useful education in the world. No girl can hope to be an all-round woman unless she learns some things outside a school curriculum. Once we have mastered the difficult art of self-control, once we have learned to be brave and cheerful and to accept circumstances as our Heavenly Father arranges them, we may be far from ignorant, although we have not been graduated from a university.

Many girls long, and naturally, for the

good times, the friendliness, and the genial and tonic atmosphere of college life. If they can go to college without sacrificing the younger children, who are still to be educated, or unduly taxing their parents, it is well that they should do so. "The four years I spent at H——," writes a girl, "went by on wings. They were the happiest years of my life, and now that I am at home, engaged in domestic cares, I cannot but envy the girls who are there. Do you think it is waste of time for a college graduate to make bread, and cook dinners, and mend torn trousers, and darn stockings for six brothers and sisters? That is the way I am spending my winter." If the bread is light, and the dinners are good, and the mending is well done, this college graduate is putting her time to a noble use.

To do one's duty, girls, in the place where God has put us, is to show that one has made the very best of her educational opportunities.—Margaret Sangster.

AN EXTRA ROOM IN THE PARSONAGE.

The preacher is often called upon to entertain "angels" unawares. With a growing family this is difficult, unless he has a "Couch Bed and Wardrobe" in the parlor. Anything in this line has always been too expensive for the preacher, but the one advertised on page X, at \$10.00, would seem to be designed especially for the preacher's needs.

A BIBLE OPPORTUNITY—For June.

Why fritter away your time and effort in sermon preparation? Note down your thoughts, illustrations and outlines opposite the text they refer to.

Dr. Banks said that if he had an interleaved Bible like one of these ten years ago it would be worth \$1,000 to him now.

In response to a demand for an interleaved Bible for the study table, we had prepared Nelson's Bourgeois American Revised Bible, interleaved between every leaf. It is leather lined, silk sewn, divinity circuit, red under gold, and is the book Nelson sells for \$9.00. During June we will send this Bible to you and you can pay \$7.50 on receipt of same, or \$2.00 cash and \$2.00 per month for three months. Or you can return it if not satisfactory.

Our Bibles have to be of unusual value to sell by mail, and we select Bibles that will give you good service.

Sincerely, F. M. Barton,
Caxton Bldg., Cleveland, Ohio.

There is said to be only one Roman Catholic on the Faroe Islands—an old woman living at a place about three miles from the capital. She has a special little chapel all to herself, and once a year a Roman Catholic priest is sent over from Denmark to administer the communion. Probably in no other case has a clergyman taken a journey of 400 miles to minister to one person.

Preacher's Scrap Book.

By WILLIAM MAY.

FAITHFUL UNTO DEATH. (590)

2 Tim. 4: 6-8; Rev. 2: 10.

When Napoleon retreated from Moscow, and the main body had passed by, the mounted Cossacks hovered around the stragglers, who, overcome by cold and fatigue, could only force their way slowly through the snow. Many a weary Frenchman thus fell beneath the Cossack lances. Presently a band of these fierce horsemen saw a dark object on the snowy plain, and dashed towards it. They were face to face with a small body of Frenchmen who had formed into a square to meet them, their bayonets at the charge. The Cossacks rode round and round, seeking for a weak place for attack, and finding none at length they charged the square, and found it formed of frozen corpses. The Frenchmen had died while waiting for the foe.

PAST RECALL. (591)

"Four things," says the Eastern sage, "come not back again: the spoken word, the sped arrow, the past life, and the neglected opportunity."

"HE RESTORETH MY SOUL." (592)

Ps. 23 : 3; Titus 3 : 5.

The legend runs that there once stood in an old baronial hall a musical instrument upon which nobody could play. It was complicated in its mechanism, and during years of disuse the dust gathered and clogged it, while dampness and variations of temperature had robbed the strings of their tone. Various experts had tried to repair it, but without success, and when the hand of a player swept over the chords, it woke only harsh sounds and discords. But there came one day to the castle a man who was the maker of the instrument, and saw what was amiss, and what was needed for its repair, and with loving care and skill he freed the wires from the encumbering dust, and adjusted those which were awry, and brought the jangling strings into tune, and then the hall rang with bursts of exquisite music. And so with these souls of ours, so disordered by sin; it is not until their Divine Maker comes and attempts the task of repair and readjustment, that they can be set right and made capable of the harmonies for which they were originally intended.

A BLIND HERO. (593)

Rom. 9: 3; Gal. 4: 15.

A man employed in a factory accidentally squirted some virulent acid into his eyes, and was blinded for life. His wife was very ill at the time, and it was feared that it would kill her to know the whole truth just then. Yet how was it possible to keep the news from her? The blind man solved the problem with a coolness and fortitude worthy of all praise. After a day or two in the hospital, he tore off the bandages and went to his wife's bedside,

and resumed his usual habit of reading the news of the day to her. He accomplished this seemingly impossible task by having the news read over to him while his wife supposed him to be at work in the factory, and was able by listening intently, to repeat it almost word for word to the sick woman. She lived to learn what he had done for her, and, though very old and frail, is still proud to tell of her husband's self-sacrifice.

BEARING THE PENALTY. (594)

Isa. 53: 5, 12; Matt. 8: 17; 1 Pet. 2: 24.

Recently in one of our courts of justice, a young man was asked whether he had aught to say why the extreme penalty should not be passed upon him. At that moment a gray haired man, his face furrowed with sorrow, stepped into the prisoner's box unhindered, placed his hand affectionately upon the culprit's shoulder and said: "Your honor, we have nothing to say. The verdict which has been found against us is just. We have only to ask for mercy!" "We!" There was nothing against this old father. Yet in that moment he identified his very being with that of his wayward boy. So Christ will take his place beside us in the judgment as our advocate and friend. We shall be silent and shamefaced, but he will speak: "Thou judge of all the earth, true and righteous altogether, the sentence has gone forth justly against this man, but I have borne his penalty. My heart broke on Calvary under the burden of his sin. For my sake let him go free." So it is written: "He was numbered with the transgressors. He bare the sin of many."

SAINTS IN SARDIS. (595)

Acts 1: 15; Phil. 4: 22; Rev. 3: 4.

On the barren summit of the peak of Teneriffe, far above the clouds, there grows a plant, which in spring time fills the air with delicious fragrance. There are some of us who may be condemned to live in a barren and dry land of hard work, and lonely trouble. But loving natures and gentle words can make that desert blossom as the rose. The beauty of holiness, the sweetness of sympathy, will make the poorest home lovely and fragrant.

WHEN DID I LOSE HIM? (596)

Matt. 18: 1-4; Mark 10: 14; Rom. 5: 16.

During a conversation on the work of God amongst the young, a minister mentioned that his little daughter, some twelve years old, had been dangerously ill. The doctor had told him there was only the slightest possible hope of recovery. Added to the anguish of his heart in prospect of losing his child, he was haunted by anxiety about her spiritual state. She had been a bright, joyous girl, carefully trained, and all her life associated with the worship and instruction of God's house, but he had never known of any experience in her life that

he could honestly consider her conversion. He went to her room; and, quietly sitting beside her bed, said, "My darling, have you found Jesus?" She turned her eyes at once to his, and said very softly, "Father, when did I lose him?" Now when do our children lose Jesus? Is it necessary that they should lose him? Do we not too heedlessly tolerate the assumption that our children must drift and stray, and then consider that they become capital cases for conversion. One of the most successful evangelists of the lapsed masses of our time, tells of a famous bird catcher he knew, whose method was not to wait until the young birds were fledged before he secured them. He simply put a net over the nest, made the mother feed them through the net, then went and took them when he wished. We too often let our fledglings fly, and then set an evangelist to catch them. Let us teach our children that they belong to Jesus, and use all our arts of persuasion to induce them gratefully to acknowledge and ratify his possession by personal consecration to his service.

TRUE HUMILITY. (597)

Deut. 6:12; 8:17; 1 Cor. 6:11.

If you were to visit the old city of Mayence, you would notice that for its coat of arms the city bears a white cart wheel. For many a century it has borne these arms, and their origin is this: Long ago, an Archbishop of Mayence was chosen for his piety and learning, but many remembered him as the wheelwright's son, who had once worked at his father's calling. As the Archbishop passed in stately procession to the cathedral, some jeered him, and one jester had chalked white cart-wheels on all the walls. When the Archbishop was enthroned in the cathedral, he saw, hanging above his head, a shield which was to bear his arms. He was told that he might have what blazonry he liked, and he at once ordered a painter to decorate the shield with a white cart-wheel, that amid the great and noble people around him he might never forget from whence he sprang. After his death, the people of Mayence adopted his arms as those of the city, in memory of the wise and holy rule of the wheelwright's son.

THE JOY OF THE RESURRECTION.

Matt. 28:8; Luke 24:41, 52; John 20:20. (598)

Sometime ago I was telling a little boy six years old the story of Christ's resurrection. I think he had never heard it before. I told him, as graphically as I could, how sad everybody who loved him was because the Lord Jesus was dead. I told him of Mary sitting in the garden breaking her heart because she could not even find his body. Then I told him how the Lord Jesus came to her there, and called her by name, changing at once all the sorrow into gladness, for she knew that he was "alive for evermore." The light that dawned in the child's eyes as I spoke was beautiful to see, and I shall never forget it.

"If you had been there, Willie," I said, "wouldn't you have wanted to run quickly and

tell somebody else that the Lord Jesus was alive again?"

"Yes," he answered very emphatically, "I would have taken an automobile, and gone as fast as ever I could!" The joy after the sadness, the light after the darkness, appealed strongly to the child nature.

MUSHROOM RELIGION. (599)

Matt. 13:20, 21; Acts 14:22; 2 Tim. 3:12.

Many people want a religion which is made easy for them. They have no objection to being saved, provided that the process is quick, easy, and costs them nothing. They turn away from the thought of self denial, of keeping under the body, of prayer, of watchfulness and self examination. They must be good all at once, and be admitted into the front rank of saints, without having fought and suffered in a lower place. Beware of the religion which grows up suddenly and as suddenly vanishes away.

The best fruit is not that which ripens most quickly, and the best Christian certainly does not come to maturity all in a moment. There is a fable of the Persians which tells how a gourd wound itself around a lofty palm-tree, and in a few weeks climbed to its very top. The quick growing gourd asked the palm-tree its age, and the tree answered, "a hundred years." Then the gourd answered boastingly, that it had grown as tall as the palm in fewer days than the tree could count years. "True," answered the palm-tree, "every summer has a gourd climbed round me, as proud as thou art, and as short-lived as thou wilt be."

G. CAMPBELL MORGAN'S "LESSON OF THE WELSH REVIVAL."

James McMichael writes as follows: "Send 100 copies. As pastor elect of a church, I want this sermon put into each family. I want the whole congregation to feel the uplift I did on reading it."

We published this sermon in the March issue of Current Anecdotes and offered to furnish it at cost for distribution. Its usefulness for this purpose is shown by orders that amounted to nearly 35,000 in two weeks. One press can hardly supply the demand. Many have written us stating that in providing these booklets at prices that permitted their wide distribution would no doubt have a great influence in extending the revival spirit.

If you have not read Mr. Morgan's words in the March number, read them. They will cheer you up and renew the hopeful spirit within you.

The price per 100 postpaid is 30 cents. Do you want to help make the circulation of this booklet, which can be read in three minutes, reach the 200,000 mark? It has now passed the 100,000 mark. If so, send on your orders.

F. M. Barton, 706-712 Caxton Bldg.,
Cleveland, Ohio.

We have a few of our 1905 vest pocket diary, and preachers' calendars, which sell at 25 cents. But if you want one send 10 cents in stamps for it. Current Anecdotes, 708 Caxton Building, Cleveland, Ohio.

Illustrations of Travel.

By F. T. BELL, one of Current Anecdotes Palestine Party.

THE REFLECTED LIFE. (600)

Prov. 15:1; Eph. 4:31, 32.

The Sea of Galilee is rightfully called the "blue Galilee." You set sail from Tiberias on a clear day and you say "how blue the waters are!" Yet you return in the twilight and now along the shore the waters are a sombre gray, while looking toward Hermon's snowy peak they appear almost white. Why this change?

The answer is found in the fact that the waters take on the color of that which they reflect. With the bright blue sky mirrored in their depths they are decidedly blue, but they change when leaden skies or sombre rocks, or crystal snows are reflected.

The human heart is a sea. It takes on its hue from that which it reflects. Our spiritual complexion or disposition is largely a matter of reflection. Sometimes we are charitable, and cheerful and sunny and happy—we are then reflecting the spirit of Christ. Sometimes we are bitter, and morose, and selfish—we are then reflecting Satan.

But we may carry the figure farther still, we see in others our own spirit—criticize and scowl at others and they will reflect your bitterness; but look for their good traits, have for them a kind word and a smile of encouragement and your kindness will shine back to you from the depth of their souls.

DIONYSIUS' EAR. (601)

Luke 12:2, 3.

In the ancient city of Syracuse, on the island of Sicily, where, according to Acts 28:12, Paul and Luke spent three days, among the many interesting spots to visit is Dionysius' Ear.

This is a huge artificial cave moulded out of the solid rock in the shape of a large ear. The acoustic properties of this place are wonderful—a piece of paper snapped between the fingers, a whisper, even a breath, is focused to a certain point and not only distinctly heard but greatly magnified in volume. The banging to of the door resounds like a clap of thunder and hundreds of echoes answer.

It was used as a dungeon or prison into which State prisoners were put, and far up in the dark recess, where all sounds were focused, old Dionysius had a secret seat, which was accessible at will by means of a private entrance. Here he would sit and listen to the very whisper of his prisoners.

We forget sometimes that the acoustic properties of the Spiritual realm are such that our every word, even the innermost thoughts of the heart, are conveyed to the ear of our Judge and King.

THE TEMPORAL NATURE OF (602) THE VISIBLE.

2 Cor. 4:18.

At Naples, and at Riggio, on the coast of Sicily, there occurs at times a remarkable phenomenon, the *fata Morgana*, a city in the clouds, built by the sun and atmosphere. On calm mornings, when the conditions are favorable, rows of lofty columns as of gigantic temples appear in the sky. Soon these take the shape of arcades like the Roman aqueducts, which give place to gigantic towers, and colonnades, and then to gardens and groves. In the old ages the superstitious believed this was the work of fairies, but our scientific age knows it to be an atmospheric phenomenon, repeated elsewhere, in the forms of spectre of the Brocken, and the mirages of the desert. All of these are *fata Morgana*, optical illusions all. They impress a solemn lesson as they pass on the field of vision and vanish like rainbow-glories. The thought of the temporal nature of the visible follows in the wake of these fading visions; on all we see written the proverb, "*sic transit gloria mundi*"—so passes away earthly glory. This is the sermon preached from the silent heavens by these phenomena. I look through the vistas of the past, and behold a spectacle, more wondrous because more real, and yet just as illusory and shadowy, appearing and vanishing while we gaze from the observatory of history. Yonder great Babylon rises out of the shadows of antiquity, with its miles of circuit of walls, guarded by brazen gates, its broad streets, its extensive squares and lofty hanging gardens, one of the wonders of the world. I hear the king exclaim, "Is not this great Babylon that I have built by the might of my power, and for the honor of my majesty!" Today Babylon is a heap of ruins, and her glory has long since faded and departed forever. I see Rome grow into a wondrous capital, a city of temples, and palaces and villas; her seven hills crowned with statuary and adorned with triumphal arches, Rome the mistress of the world, the mother of governments, and the fountain of laws. I see this same proud city sacked by the Goths and Vandals, her palaces despoiled, her statuary broken, her temples desecrated, her glory vanishes like the city in the clouds, fitting symbol of her temporal nature.

I see Baalbec, the city of the sun, rise up in glory, and ascend to the zenith of her splendor, and then fade like the fashion of a day, her broken columns, and shattered temples still bearing much testimony to her former splendor. What is true of the ancient cities of the east, and of Central America, will be true of the great cities of today, they, too, are imaged in the city of the clouds, they will pass away, and the old world itself will vanish, and the heavens be rolled together as a scroll, and as a vesture dipped in flame shall they be consumed, for the things which are seen are temporal.

The Homiletic Year—June.

By REV. G. B. F. HALLOCK, D. D.

CHILDREN'S DAY.

THE CHILDREN'S AGE.

Nearly all the Christian denominations have come to adopt the Second Sunday in June as "Children's Day." In some of the churches it is called by other names, as "Rose Sunday," for example. Not only do we have a Day for the special benefit of the children, but it may almost be said that this is the Children's Age. Naturally the religion of Him who said, "Suffer the little children and forbid them not to come unto me," has ever put emphasis upon the necessity of caring for the children. The churches all have their children's societies of various kinds, while the community pays especial attention to, and taxes itself heavily in the interest of the proper training and culture of the children. The law books of all the States of our land are covered with statutes in the interest of these who are the hope of the future.

TRAINING THE CHILDREN.

"The heathen mother takes her babe to the idol temple, and teaches it to clasp its little hands before its forehead, in the attitude of prayer, long before it can utter a word. As soon as it can walk, it is taught to gather a few flowers or fruits, or put a little rice upon a banana leaf, and lay them upon the altar before the idol god. As soon as it can utter the names of its parents, so soon it is taught to offer up its petitions before the images. Who ever saw a heathen child that could speak and not pray?"

"I passed a Roman Catholic Church the other day. Of course the outer doors were open, as they always are, so that any one could enter the vestibule in which is the laver of holy water. I saw a group of children coming down the street. The eldest was about ten years of age, and she was leading several that were much younger. She took them all up into the church, and made each little tot dip its hand into the holy water and make the sign of the cross on its forehead. Thus early does Romanism train the young in its forms. May we not learn a lesson from heathenism and the papacy in regard to our duty as Christians? We can not begin the religious training of our children too early, or keep it up too persistently. Dr. J. Todd says: 'Before we are aware, the foundations of the character are laid; and no subsequent instruction can remove or alter them. Linnaeus was the son of a poor Swedish clergyman. His father had a little flower garden, in which he cultivated all the flowers which his means or his taste could select. Into this flower garden he introduced his little son from his infancy; and this little garden undoubtedly created that taste in the child which afterwards made him the first botanist and naturalist of his age, if not of his race.'"

INTRODUCING CHILDREN TO JESUS.

The only way to bring the children to Christ is to bring them to him, and this is very simple when one is led by the Holy Spirit.

Said one who was greatly blessed in this special line of work, "I just say, 'Jesus, here are the children,' and 'Children here is Jesus!'"
—*Sunday School Journal.*

THE SNOW PRAYER.

A little girl went out to play one day in the fresh, new snow, and when she came in, she said, "Mamma, I couldn't help praying when I was out at play."

"What did you pray for, my dear?"

"I prayed the Snow Prayer, mamma, that I heard in Sunday School."

"The Snow Prayer! What do you mean, little one?"

"I mean that beautiful Snow Prayer in the Bible, mamma; you know it says, 'Wash me, and I shall be whiter than snow.'"

—*Picture World.*

THE DIAMOND TABLETS OF THE HEART.

What if God should place in your hand a diamond and tell you to inscribe on it a sentence which should be read at the last day! What care, what caution would you exercise in its selection! Now, this is what God has done. He has given you the immortal minds of your children, more imperishable than the diamond, on which you inscribe your spirit and example, and you will meet it at the last day.

—Payson.

PARENTAL RESPONSIBILITY.

The care of a child is one of the most sacred trusts that can be confided to any one as parent or teacher. Dr. Potter tells the story of a young man who stood at the bar of a court of justice to be sentenced for forgery. The judge had known him from a child, for his father had been a famous legal light, and his work on *The Law of Trusts* was the most exhaustive work on the subject in existence. "Do you remember your father?" asked the judge sternly, "that father whom you have disgraced?" The prisoner answered, "I remember him perfectly. When I went to him for advice or companionship, he would look up from his book on the *Law of Trusts* and say, 'Run away, boy, I am busy.' My father finished his book, and here I am." The great lawyer had neglected his own trust with awful results.—*Talmage.*

FIVE MINDS: CHILDREN'S DAY ADDRESS.

I. Mind your tongue. Do not let it speak hasty, cruel, unkind, or wicked words. Mind!

II. Mind your eyes. Do not permit them

to look on wicked books, pictures, or objects. Mind!

III. Mind your ears. Do not suffer them to listen to wicked speeches, songs, or words. Mind!

IV. Mind your lips. Do not let strong drink pass them. Mind!

V. Mind your hands. Do not let them steal or fight, or write any evil words. Mind!

—Author unknown.

TREES.

"And he shall be like a tree planted by the rivers of water."—Ps. 1:3.

Who shall be like a tree? The good man, any one who loves God, and loves his Bible and loves to do right.

How many kinds of trees are there? How many kinds of people are there? The sinner is a dead tree in God's great field of earth. He is in the way of those who teach the truth and of those who do good; his influence and example do much evil.

But our text does not talk about the dead trees; it tells of the live ones. In the 104th Psalm it is said: "The trees of the Lord are full of sap;" they are not dead ones, they are all alive.

The trees can teach us many lessons:

1. Grow straight and beautiful.—Live a life of good report, have a good reputation; do not let any sin make you grow crooked and full of knots and gnarls.

2. Be sound to the heart.—Some beautiful trees are rotten-hearted, hollow-hearted. They are dying trees, they are hypocrites, the lumber man cuts one down, it cannot be used. Be honest, be true, be sincere, be what you want people to think you are.

3. Be strong.—Do not let any little wind of temptation blow you over. Overcome evil with good. Sometimes the winds blow over even live trees in the forest, but God is better to his children than to trees. "Ye shall not be tempted above that ye are able."

4. Keep growing.—Last winter was cold, last summer was hot, but every live tree grew a little; it added one more ring to the trunk, a few more twigs to the branches. Do not let trouble keep you from growing in faith; do not let hard work keep you from growing in love; keep growing every year.

5. Give help to others.—All live trees are of some use—shade, timber, nuts or fruits. Every Christian can be of some use in the world. Find your work and do it well.

6. God cares for all.—For every tree there is a place to grow, plenty of air, light and rain. There is also for you all that you need. God cares for all his children. He never has forgotten one; he will never fail you nor forsake.

7. Be contented.—No tree ever worries, frets, nor grumbles. Does it grow in a wilderness? It may yet be a part of a city palace. Is your life lonely, sad? Some time death will transplant you into the great city of heaven.

The trees look in at your window, they

smile down upon you along the streets. Learn the lessons that they teach, and you may be like a tree planted by the river of water.

—Rev. E. P. Mickel, D. D.

LESSONS FROM THE BIRDS.

"Surely in vain the net is spread in the sight of any bird."—Prov. 1:17.

Children all love the birds. The world is much happier because they are in it. How lively and gay they are! They fill the park and trees with melody. The most of them are our great helpers. They eat the seeds of weeds and destroy millions of harmful insects. We could not live well without their help. How beautiful their dresses! Far more beautiful than our finest clothes; so beautiful that some envy them their bright feathers, and have them cruelly killed that they may wear them on their bonnets.

The little birds have many enemies; among them are boys and girls, men and women. Millions are caught with nets every year. That is the reason why birds are so shy. They are afraid of us. When the net is spread for them, men have to cover it up and deceive them. The Bible says that if the net is spread in their sight they will keep out of it.

In this the bird teaches us a lesson of watchfulness. The world is full of nets to catch our souls in. Some of them are put plainly before us—spread in our sight; notwithstanding this, boys and girls are getting into these nets all the time.

Bad company is one of these nets. We see the nets spread before us; for no one can help seeing that bad company makes us bad. If the birds saw the net as plainly as we see the evil effect of bad company they would not get into it. Bad company is like putting a pound of sugar into a barrel of vinegar; the sugar loses its sweetness and the vinegar gets sourer.

A farmer was troubled with crows pulling up his corn. He loaded his gun, and, hiding himself in a corner of the woods, fired at them. Running to see what effect his shot had, he found one dead crow and a favorite parrot of his own with one wing broken. Taking the parrot to the house, one of the children asked, "Who hurt Polly?" To which the farmer answered, "Bad company." And Polly, suffering pain, without knowing what it meant, repeated the words, "Bad company! Bad company!"

Children, learn a lesson from the birds, and don't get into the net of bad company. If you do, it will poison your whole life and spread from you to others. The tree-toad is of the same color as whatever it is on, and when it changes its place soon takes on a new color. So, like the tree-toad, you will take on the color of your surroundings, and be like the company you keep. The Bible speaks to you, saying, "My son, when sinners entice thee, consent thou not."—Rev. William Armstrong.

FORESIGHT AND HINDSIGHT.

"A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished."—Prov. 22:3.

Children did you ever see an animal with his eyes nearly behind? The hare in England and

Scotland has its eyes so far back that it will often come quite near to you in front before it sees you. The hare is a very fast runner, but not so good a fighter; its safety is in running away from danger, while its enemies are all behind it. When I was a boy in Scotland, the rich people used to gather near a high hill, called Dechmont, and hunt the hare with fast running greyhounds. Two of the hounds would be fastened on a leash, and when the hare was found the men would slip the leash and the hounds would run after the hare, side by side, just like a team of horses. The hare would watch with its eyes partly behind, and when the hounds got too near would dodge and try to escape. The hare needs hindsight, for its enemies are behind. Have boys and girls eyes behind? Their enemies and dangers are all ahead, and, as the text says, they need prudence and foresight. If they had eyes behind, these would not help them; for this great life on which they are entering is full of danger ahead. One of the greatest dangers is the saloon and strong drink. Did you ever see a drunkard in the ditch? If he had had foresight, do you think he would ever have come to that? He did not become so at once. It took him a good while, just as it takes you a good while to learn everything at school. If he had used foresight, and seen himself in the gutter, he would not have tasted the drink. He often uses hindsight now, and looks back at the time when he was a promising boy, but that does not help him. Boys and girls, look ahead to what whiskey, tobacco, and beer will do. Never touch them, for they are dangerous. Try all you can to keep others from touching them. God has put your eyes in your forehead that you may look ahead. "A prudent man foreseeth the evil and hideth himself."—Rev. William Armstrong.

THE LORD IS MY SHEPHERD.

BY MARK GUY PEARSE.

When I was a little lad I used to go to the homes of some of our country people. They were great old cottages, with big fireplaces and mantels. Upon the mantel-piece could be seen an ornament. This ornament was a young gentleman with golden hair, tied up with blue ribbons, with a flower-covered waistcoat and silk breeches and stockings. He leaned up against a green tree that had a brown trunk, and three white sheep stood nearby. At the bottom was the title, "The Shepherd," and I said to myself, "What a funny shepherd."

The first great mistake about that shepherd is his dress, and his conduct. Most of us are apt to make an ornament of Christ, the great Shepherd, and to hold him up only for Sunday use. He is a Man of life, a Man who can go after lost sheep. Make him real, make him real, dear friends.

The next mistake was the three white sheep. I knew that sheep were dirty, greasy things, that had no poetry in them. We think that the blessed Lord Jesus has come into this world to save sinners, but some think he has come to save beautiful sinners, sinners that come to church. I often hear folks talk about the Lord's dear people. Did you ever see them?

I have, just once, and never want to see them again. Where are they? On a church window, with their hands clasped, faces upturned and sweet smiles on their faces, and dressed beautifully. They have no flesh or blood in them. I saw through them! Christ is a Saviour of real men and women, and came to save sinners.

* * *

Have you ever thought that our Lord never called himself by any other calling except that of *shepherd*? Others called him a *carpenter*. He told his disciples that he would make them *fishers* of men. Of himself he said, "I am the good *Shepherd*."

What is it about *shepherding* that made it so dear to the heart of the Lord Jesus? First, *possession*—"I know my own, and my own know me" ownership. A carpenter makes a table or chair, and sells it. The shepherd owns and keeps his sheep. Then comes *ministry*. The nearest to a mother amongst men is the shepherd. The shepherd is all tenderness and ministry. Christ could hardly be called "Mother," so he called himself "Shepherd." He mothers the lambs. Third, *presence*. A carpenter made this desk, and the desk can do without him. But the sheep are no good unless the shepherd can get at them, and the shepherd is no good unless he can get at the sheep. I have often been wandering over the Scotch hills away from the haunts of men, but I always found one man there—the shepherd. So we ought always to have our Shepherd with us. Some say he is up in heaven. He is no good to me if I cannot always have him near. Bring him down.

* * *

Some years ago in Scotland far away amongst the hills, on one Sunday I was going towards the Presbyterian church, and there were shepherds gathered outside the church, shepherds with blankets tied about them. Up came the minister and said to me:

"You preach to my people today."

I said, "With all my heart."

Taking up the Bible I asked, "What shall I preach about?"

"Well," said he. "don't preach about sheep, because these fellows know all about them, and if you make a mistake they will catch you."

I said, "Bless the Lord, I am not afraid of making mistakes. The man who never made a mistake never made anything. Don't you think if the Lord Jesus Christ were here he would talk about sheep?"

I went in and told them just what the minister had said. I then took up the 23d Psalm.

When I had finished my sermon one of these shepherds came to me and said, "I would like to tell you a story."

"I would love to hear it," I said.

"Well, it was about a little shepherd lad. One day the minister climbed up among the hills, and finally reached the lad and sat down by his side. He said to the boy, 'Do you ken the 23d Psalm?' He said he knew it quite well. 'Well,' he said, 'there are just five words in it. "The Lord is my Shepherd." one word for the thumb and four fingers of your hand. There is one of those words which, if you

can say it, you can say all—that word is *my*. I want you to put your finger on this one so (the first finger of the right hand upon the third finger of the left hand). The ladies will notice that it is the ring finger. Now put both on your heart and say, "The Lord is *my* Shepherd." The little lad did so, and the minister prayed with him and went his way. A few days after, the minister climbed the hills again and knocked at the door of the little hut where the lad had lived and inquired for him, but he was dead. The woman drew back the sheet, and there were his fingers rigid in death, so that they could not be separated, the first finger of his right hand upon the 'my' finger of his left hand, and both hands were over his heart."

"My" is beauty; it is strength! Thank God for a Saviour who is mine, who understands me, who corresponds to me. "The Lord is *my* Shepherd."

WATCHING THE SHIPS.

"There go the ships."—Ps. 104:26.

God made the sea; man made the ships. And it must have taken a long time for man to learn to make them the swift and beautiful creatures they are. He had to try many experiments, and learn sharp lessons through failure, before his ships really could go. And now as you watch them you may learn some useful lessons. For we, too, are like ships in God's great sea. What will become of us? Shall we sail safely, and arrive, some happy morning, in the desired haven? Everything depends on how the ships go.

"There go the ships."

I. Every ship has a captain. You know that they cannot go of their own accord. The hand of man must manage the helm, regulate the sails, control the engine. And all these hands must be obedient to the captain's orders. Who is your captain? Who rules all your faculties and directs your course? Is it Jesus Christ? If so, the ship will sail prosperously and arrive safely. It may meet with many storms; but it is sure of reaching the harbor. If you think of him as first in every plan, at school and at home, Sunday and week-day, then he is your Captain. If you consider before you speak whether your words will please him, and before you act whether your deeds will honor him, he is Captain of your ship.

"There go the ships."

II. Every ship has a chart. The captain studies the chart, and directs his course accordingly. You, who watch from the shore, may often wonder why the ship is taking the course it does, zigzag, it may seem, or suddenly changing. But if you could see and understand the chart which the captain is studying, you would understand the ship's course. We have our chart for life's voyage—God's Word. And in this case it is not the Captain only who must know the chart, but each of us must understand enough of it to sail rightly. We know that Jesus Christ does all things well; he not only lived according to the chart, but his life helped to make it the beautiful, clear chart it is for us. When we are in doubt as

to the Captain's orders, or the perils of the sea, let us consult the chart. We cannot meet with any difficulty or danger, but the Bible has instructions for our guidance.

"There go the ships."

III. What do they carry? They are not empty or idle. A few of them may be pleasure yachts; some of them may be laden mostly with ballast. But you may feel sure that a ship on the sea, as a rule, carries freight of more or less value. You eat and drink, you play and sing, you work and think; but that is not all, nor indeed the most important part of life. What is the freight you carry? Is it poor or valuable? In other words, what is your character? The ship is built for the sake of what it is to transmit; and life is to be lived for the sake of Character. It would be a pity, when you land, to have nothing to show but a worthless character. It will be a grand thing if, when you come ashore, you have brought what will be a treasure in the sight of God.

"There go the ships." God prosper them, one and all! But much more, God prosper you, dear children! You have only one voyage to make; there is no chance of a second trial if you fail the first time. One life is given to each of us. That is why we are so anxious that you may not be wrecked. With Jesus for Captain, the Bible for chart, and a good character for treasure far richer than gold, you will have a happy arrival some sweet morning in the beautiful haven, beneath the shining towers of Salem. And when you land many dear friends will welcome you, and God will give you rest.

—Rev. H. Elvet Lewis.

THE SPRING-TIME OF LIFE.

"Those that seek me early shall find me."—Prov. 8:17.

Of all the seasons, spring is the most cheering; it brings with it a long train of blessings and delights. Summer is beautiful, but it has lost the freshness peculiar to spring. Autumn, mellow autumn, has its charms with its golden harvests and its ripened fruits, but its falling leaves and fading flowers tell of decay. Winter, too, "stern winter," as it is called, has its beauties when God "scattereth forth his ice like morsels," and the pure snow covers the earth, emblems of the purity of the God who sends it; but it has no voice of hope and joy such as spring has.

I. Spring is a season of freshness. The air is fresh, there is freshness in the voice of song, freshness greets us on every side. And so it is with the child. There is this freshness in youth, a freshness to be found at no other season of life. So, too, with early piety. Consecrate first years of life to God.

II. Spring is a time of sweetness. No fragrance can excel that of the flowers which blossom early. Emblems of the fragrance of early devotion.

III. Spring is a time of gladness. She comes to us with smiles. She loosens the chains of ice that winter has thrown around us, and places us under a gentle sway.

IV. Spring is the season of impression and progress. Every drop of rain seems charged with life, and has its visible effect. Every ray of sunshine seems to call into being a leaf or a flower. "Showers of blessing." Influence of the Spirit; love of Christ.

V. Spring is also sowing-time. See how busy the husbandman is in sowing his seeds, those precious germs of the coming harvest.

VI. Hence spring is the season of hope. Emblem of the prospects of youth.

VII. Spring is a beautiful type of the resurrection. How beautifully Paul uses it in 1 Cor. 15, as an illustration of the resurrection of the body from the grave at the last day, when the body, which is now oftentimes a feeble body, and will one day be stripped of its covering, as a tree is in winter of its leaves, will reappear as a tree in spring, "a glorious body," beautiful to look upon and to rejoice in.

VIII. Once more, it is an emblem to us of heaven, for

"There everlasting spring abides,
And never fading flowers,
Death, like a narrow sea, divides
That heavenly land from ours."

—Author unknown.

THE DUTY OF PARENTS.

Deut. 6:3-25; Eph. 6:4; 2 Tim. 1:5.

Both the Old Testament and the New emphasize parental responsibility. There never was a time in the history of the world when there was greater need of returning to first principles than today. If the present generation is to be delivered from indifference and worldliness, if the future of the church is to be secured, and a godly seed to take our places when we are gone, the home must become once more the place of earnest and prayerful instruction. The sweetest memories of men and women of middle-life today gather around the family altar, the family study of the word of God and the catechism. Alas, amid the rush and hurry of business, especially in our large cities, the altar fires have been permitted to die out of our homes, and our children are showing the defect in piety and spirituality by comparison with their ancestors of other generations. What can we do to correct this state of affairs?

I. We must "talk" familiarly about religious truths in our homes. "Thou shalt teach them diligently unto thy children." The best kind of religious instruction is informal. It need not be less "diligent" because of informality. "Line upon line, and precept upon precept," may thus be given, and the child's mind and heart will take it in, and perhaps almost unconsciously, and thus without effort have its whole being permeated with divine truth, and the character moulded and the life influenced thereby.

II. We must seek to impress our children with the privilege and duty of public confession of religion by our own public example (Deut. 6:8). "There is to be no secret religiousness, no stealthy piety. If the word is in the heart it must also be written on the

hand; if the word is part of the speech, which only a few can hear, it must be as faultless before the eyes, that observers may note."

III. Parents should be reasonable and always sympathetic, in order to measure success in child nurture and training (Eph. 6:4). The religion of Jehovah, whether as revealed and practiced under the Old Testament dispensation, or more perfectly under the New, is the only religion which has ever given the child any affectionate and just consideration. Child murder and the neglect of children, especially of the weaker sex, was practiced and solemnly inculcated as a part of most of the pagan religions. Jesus is tender with children. He puts his hands upon them and blesses them; he says of them, "Of such is the kingdom of heaven." He bids us be kind, considerate and gentle with them.—Rev. Robert Hunter, D. D.

Unusual.

PHENOMENA.

The colored preacher had attended conference and heard the word "phenomena." It was woven into his sermon the first Sunday that he preached. One old sister said afterwards: "I war not edified by de word."

"Whuffur not?"

"Dat dar fenomena. What it mean?"

"Let me 'splain. If you war to look out de window and see a bird settin' on de fence and singin'—that would not be a fenomena. And, again, if you should see de cow eatin' grass in de yard, dat would not be a fenomena. Howsumever, if you should look outen de window and see de cow settin' on de fence and singin' like a bird, dat would be a fenomena."

AN ORTHOGRAPHICAL OBSTRUCTION.

Brown.—But why do you stop so often? Can't you keep up with me?

Typewriter (who is rather shaky in her orthography).—Oh, yes, but your language is so eloquent that I frequently find myself spell-bound.—Selected.

The train whizzed past them and was swallowed up in the darkness of the tunnel.

"An' what, Mister Mooligan," said Mr. Hooligan, "what do you think of that now?"

"Well, Mr. Hooligan," said Mr. Mooligan, "I'm thinking what would happen if the thrain missed the hole, so I am."

A green Irishman and another were walking in a cut on a railroad. An engine suddenly whistled behind them.

"Run," said Pat, as he started up the bank. Mike ran, but straight ahead on the track, with the result that he was tossed thirty or forty feet.

"Why didn't yez run up the bank?" was the greeting when he revived.

"That's the use runnin' up the bank when I couldn't bate it on the level."

Homiletic Department.

G. B. F. HALLOCK, D. D., Editor.

GIST OF RECENT SERMONS.

By A. C. DIXON, DAVID GREGG, ORVILLE REED, JOHN A. B. WILSON, W. J. DAWSON,
MARK GUY PEARSE AND N. B. REMICK.

✓ "TO WHOM SHALL WE GO?"

Text: "Then said Jesus unto the twelve, Will ye also go away? Simon Peter answered, Lord, to whom shall we go?"—John 6: 67, 68.

To whom shall we go? It is a plain and terrible alternative. It is easy to go away from Christ. It is not so easy to answer the question, "To whom will you go?" Where will you find the guide and the stay for your spirit?

All men need a religion. Wherever you go over the wide world, you find the tokens of man's search for a religion. You find the rock that was once an altar of sacrifice. You find the column that was once a pillar in a temple. From the very beginnings of human history men have desired some one who should be an authority to them. They have wanted the king; they have wanted the priest; they have wanted the prophet. We all desire some friend of friends upon whose breast we can put our passionate hearts and in whose keeping we may put our trust.

To whom will you go?

And Jesus stands forward and says, "Come unto me, all ye that labor and are heavy laden," and down the ages the voice of the centuries themselves pursues us saying, "To whom will you go? To whom can you go? Christ alone has the words of eternal life."

I. First, think of the character of Jesus Christ. The highest achievement of any man is his character. Socrates for us is not anything that Socrates taught; he is the martyr who stood firm to truth. Even Luther for us today is not anything that Luther taught. The sound of the controversy is silent, but the magnificent character that the grace of God built up in the miner's son, called Luther, is that which attracts us to him today.

Think, then, of the character of Jesus Christ; it is the greatest character in history. Even those who have the most to say against Christianity have not a reviling word to say against the character of Jesus Christ. Look at him, pure amid impurity, tempted in all points like as we are, living a hard and narrow life among working people, yet in it all gentle and just and magnanimous, filled with pity and filled with love. It is the greatest character in history.

To whom, then, will you go? Will you go away from Christ? Where will you go, and to whom, to find one whose character is so noble a spectacle as the character of Jesus Christ?

II. Or, again, think of the teaching of Jesus Christ.

Man has always been asking for a solution of his life, because human life is a mystery. Who will solve the riddle for us? Who will tell us what we are, what is our destiny? To whom will you go for an answer that will sat-

isfy you? No philosopher can give you that answer. I wait for the masters of human thought. I hear the dropping of their tears, but there is silence on their lips.

Christ speaks: "Will ye also go away from me? I alone tell ye who ye are,—children of God; what you may be,—perfect as the Father is perfect; how you are to be that,—follow me."

III. Or think of the influence of Jesus Christ. Take it how you may, all the greatest characters and noblest lives that have been lived for these nineteen centuries have been the Christian lives and the Christian characters. If I began to recite even the names in the long catalogue of greatness and goodness it would take me hours merely to make a beginning. But I am yet more impressed by Christ's influence upon the lives of humble and simple people. I have known ploughmen, I have known artisans, I have known people whose names were not known beyond the villages where they lived, upon whom the spirit and influence of Jesus has come so that they have had characters so lovely and have lived lives so beautiful that I have felt that I was not worthy to unloose the latches of their shoes.

And will you go away from Christ? Where will you go? To whom will you turn? What other friend is there for the lowly like the lowly Jesus?

What was it Simon Peter felt? Jesus says unto him, "Will you also go away?" And Simon says, "Lord, to whom shall we go?" What was it he felt? Why, he felt that the world would be a total blank without Jesus. He looked into the great abyss, and the horror of it was too much for him. He faced the great alternative, and he had to answer, "Lord to whom shall we go?"

Now, I put the great alternative to you this morning. You turn from Christ,—where are you going to turn?

Let us suppose, for a moment, Christianity abolished. Will you face the alternative of what the world would be like if Christ went out of it?

I press that alternative. I press it especially upon those whose minds are filled with doubt. You cannot reconcile Christ to your reason, and you are filled with doubts more or less sincere.

I want to say two things about your doubts. The first is that, if your doubt is sincere, it is a process; it is not an end. We doubt our way to certainty. Doubt is often faith in the making. And again, about your doubt, I want to say this, that Christianity cannot be both true and false. You have to give in your year or your nay, sooner or later, to Jesus Christ.

You turn from Christ. What is the alternative? To whom will you go? Where will you

seek for the authority and the guide, if you are not going to find that guide and that authority in Jesus Christ?

Take the case of Simon Peter himself. "Whither shall he go?" There is only one way for Simon Peter, and that is back to Judaism. Peter could not do it. Back to Judaism? Why, that was going down a dark stair into a black dungeon. Back to Judaism! That is going out of the perfect life down into the darkness and the twilight where men groped after truth.

To whom will you go? It is all very well to study comparative religions, and to say there are elements of good here. No doubt there are; God hath not left himself without a witness. But will you go to them? You know you won't. You know you can't. You know it is not possible.

Face, then, the great alternative like a man, and if Jesus and Jesus alone holds the words of eternal life, don't equivocate with Christ; don't make a bargain with him about how much you are going to take of his teaching and how much you are going to reject. That won't do. You have to say yea or nay, and sooner or later life will make you say it. You are going away from Christ today; tell me, brother, where are you going and to whom?

"To whom shall I go?" says Simon Peter in his great perplexity, and I may amplify the question out of our common experience.

1. I may say, To whom shall I go when the burden of my sins lies heavy upon me? Here am I, a man burdened with sin, and I know not how to get rid of it. To whom shall I go?

Nature has nothing to say to me. The stern verdict is that there is no forgiveness of sins in nature, and I know it. Science has nothing to say to me. Science can only speak to me hard words about heredity and environment and the following-up, to the last syllable of recorded time, of the punishment for the ill that I have done. To whom shall I go?

2. To whom shall I go to understand the nature of my sins? There is a gleam of sunlight shining yonder through the window into a great hall, and as the beam strikes across the hall, you see a million million motes of dust in the beam. You didn't know they were there until the light came, and you thought you were breathing pure air. The light came, and then you saw the sort of atmosphere you were staying in.

So God sets my secret sins in the light of his countenance. I don't know myself a sinner until I come to Christ. Then I know.

The young ruler did not know that he had sinned until Jesus Christ said, "Sell all that thou hast." Then he knew; he knew he loved the world more than Christ. The woman of Samaria did not know that she had any particular sins to be sorry for until Jesus said, "Go fetch thy husband." Then she knew. Simon Peter did not know how great his sin was until that day when Jesus came out of the hall of betrayal and denial and looked—that was all—he looked on Simon Peter. Oh, there are looks that might drag men down to hell,—the look of the betrayed girl upon you, her betrayer, when you meet at the judgment-seat, as

you will. Jesus looked—that was enough. Peter knew his sin.

To whom shall I go to learn my sin, unless it be to Christ? But when I stand in the light of Christ's countenance, then for the first time I know the manner of man I am, and my need of a Saviour.

3. To whom shall I go for impulse toward a better life? I may feel my sin deeply, but how am I to get the better of it? When I come to Christ there is that in Christ which makes me begin to live better. I cannot help it; I must do it, when I am thinking of Christ.

4. To whom shall I go when death overtakes me? Who then will tell me how to have courage, and who will inspire courage in me?

5. "And will ye also go away?" says Jesus. You will notice he says it to the twelve. Isn't that a significant thing? They had begun to go away, in their hearts.

And some of you have been going away from him a good many years; and you are among the twelve, too. You sit in churches, and yet, Sabbath after Sabbath, your heart has grown a little further from Christ, and all the ministry that has been exercised over you has apparently done little for you; and today, as you look back to the years when you knelt at your mother's knee, and the years when you first went to the Bible class, and the years when you first stood up in some little country church to make your confession for Christ, you, grayheaded man, have to say this morning,

"It gives me little joy

To know I'm farther off from heaven
Than when I was a boy."

You have been going away from Christ. Where are you going, and what is the end of it to be? Christ speaks it to the twelve, and he speaks it, therefore, to the whole church. It seems to me that I might interpret the message to the church today and say that it has got to come back to Christ. We ministers have got to come back to the preaching of Jesus Christ. What else is there worth preaching?

And are there those here today who have been going away for a long, long time? Won't you come back? Come back this morning. Let us now sanctify ourselves, and surrender to the only Master who has the right to claim our surrender. "For this is eternal life, to know the only true God and Jesus Christ whom he hath sent."—Rev. W. J. Dawson, D. D., London, England.

THE SOWER. ✓

Text: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126: 6.

Let us follow the sower going forth, "though he weepeth."

I. So then, a successful sower is a man with a heart in him. When Turner was asked with what he mixed his colors to get such effects, he said, tapping his forehead, "With brains, sir." If you ask the successful sower what he dresses his seed with, the answer is, heart-longings. Heaven stands unmoved by all the assaults of hell and its hosts. He who

sitteth on the throne laughs at the defiance of his foes. The Lord hath them in derision. But there is one thing heaven cannot resist. The pearl gates fly open instantly at the touch of a broken heart. When our hearts are breaking with longing, other hearts must be broken then. Prim Propriety and easy-going Indifference may come home empty handed, but a soul on fire with longing cannot fail. He goes forth and weepeth. When a man weepeth, it usually means just nothing at all or else it means a great deal. Then he is either a coward or a conqueror, either fear prevails, or he has girt himself with a desperation which can die sooner than yield. The difficulties are real, the hindrances are many; the discouragements thicken; perils spring up on every side, but yet he goeth forth. His tears are not his weakness; with him they are for victory.

II. Now let us turn to that which is of much importance, the seed. Have you ever thought about it—this wondrous power of the seed? I stood a while ago upon the cliffs, and looked over the great stretch of ocean, and up into the glories of the skies, and down over the steep precipice, here a sheer wall of rock, and there an outstanding tower of some old castle, and there again a mass of jagged rocks, and yet again a little hollow, green with grasses and ferns, and gray with golden furze and purple heather. I began to think of the mighty forces of nature. Then at my feet there trembled in the breeze a little spray of purple heather. I picked it, and held it up, and said within myself, "This is mightier than they all." This little hidden flower is greater than the sun, greater than the winds and waves and thunders. This can take hold of the earth, and of the sun, and of the rain, and of the forces about it, and transform them into life, into beauty and blessedness and truth. This is the power of the seed.

The seed is the Word of God, said the Great Teacher. About us are many forces, social, political, educational. They are mighty to change the condition and circumstances of men. Let us rejoice in their might, and do all that in us lies to see that these forces are rightly used; and pray God that those who control them may have his wisdom as their guide. Yet these, neither any one of them, nor all of them put together, can transform the nature. That abides, and unless you can find something more and greater, these alone must fail. Here is the transforming power, the Word of God quickened and vitalized by the Holy Spirit. See how the history of the nations of the earth is shaped by this transforming power. Look at Saul of Tarsus, a blasphemer, a persecutor, a murderer, changed into a great apostle, and setting at work forces which at last overthrew Rome and all her gods. Look at Luther, rising up in the truth of the Word from the pining monk into a fearless prophet, liberating the life of the nations that now lead the world. Look at John Wesley, the rigid formalist, away in Aldersgate Street yonder, having, as he says, "a strange warmth in my heart, and a blessed persuasion wrought into me that the Son of God loved me, and gave himself for me," and

going forth to re-create this England of ours. And today, about us on every side, are thousands and tens of thousands who do know the transforming power of this glorious Gospel of the blessed God, that it can take hold of the heart, and uplift and hallow and purify us, and turn us into use and worth, and array us with the beauty of the Lord our God. The seed is the word of God.

III. Yet again, let us look into the seed basket.

Better not go at all than go with seed that may turn out to be weeds and tares. Zeal and energy will only do the more harm unless the seed be right. To this let us give earnest heed, that the seed be good seed.

It would be amusing if it were not that so much depended upon it, to test some of the theories of the day, by a practical and common sense process like that of the sower. Here, for instance, is a man who goes forth with the seed basket. "What are you sowing?" asks one. "Well," says the sower doubtfully, "I am not quite sure; I used to think it wheat; they said so when I was a lad, but there are so many new notions springing up now, that I am not quite sure about it." "Well, it is a very serious matter. Had you not better stay until you do know?" Then the sower, amiably inclining to the latest suggestion, sits down. There comes another. "What ails you, sir? Why sit you thus?" "Well, you see, I am not quite sure about the seed. Can you tell me what it is?" "No, my dear sir," replied the learned man; "you never can be quite certain about it in this world. But really that does not matter, not in the least, if you only mean right. Everything is in the intention, you know." "Oh, I mean right enough," says the sower, greatly relieved, and thinking what an immensely clever man this is. Then away he goes, flinging out the seed as if to make up for loss of time.

Then comes the master: "Ho, there, what are you sowing?" "Well, I don't quite know sir, but I mean right." "What impudence is this!" cries the master indignantly. "What has that got to do with it! Meaning right won't turn nettle seed into barley, and dock seed into oats, and thistle down into wheat!" And the master shall quickly rid himself of that sower. Alas! that it is only for the Heavenly Master that men will tolerate such sowers, there where it is infinitely worse, surely, where the fields are immortal souls, and the seed with which men trifle is a matter of eternal import.

In sharp contrast with such a sower, is one who comes along his way, strong and firmly planting his steps, his face bright with hope, flinging out the seed that falls like a shower of gold to the earth. Here is no doubt; a man this, who knows right well what he is doing, and who has a joy in doing it. Now across the field comes some dignified intruder, and bids him stop. The sower looks about him somewhat resenting the summons, and waits until the new-comer is at his side.

Then the intruder begins to cross-question him. "Are you duly qualified to sow?" "Yes; I think I am," saith the sower, wondering. "Remember that sowing is a matter of vast

importance. Do you know all about the nature of the seed? Do you understand the physiology of its growth, and have you studied all that learned men tell us about the process of its development?" "No, sir; indeed I don't," says the sower. "But really, how can you sow unless you know all these things? How do you know, for instance, that this is good seed at all?"

Ah! it is good to see the sower then. There is no mistake about that. The man's face lights up with a smile. "Know it, sir? Why, how should I know it, but one way? I have been feeding upon it for months past. I have got the strength of it in me now. I had my breakfast off it this morning; as fine a bit of wheaten bread as ever I wish to eat."

That is everything. When a man has Christ in his heart, the hope of glory; when his own soul is exulting in the consciousness of God's love; when he himself is feeding on the Word, and walking in the strength and blessedness of it, then, and then only, is he fitted for going forth with the seed basket.

IV. Then comes the promises, "He shall doubtless come again, bringing his sheaves with him." The sower shall shout in the joy of his harvest. He goes forth in the dull winter, when leaden clouds hang overhead, and the wild winds moan dismally, and the rain-showers sweep suddenly upon him, and the dead leaves are swept by every gust, and the trees stretch up their bare, black arms to heaven. But though it begins thus, it hath another ending. There comes the happy time when the row of reapers bend over the falling corn; when they that bind the sheaves are busy, and others pile the shocks; when the laden wagons go homewards with the precious burden, and about the farmsteads are they who build the stacks. Then shall the sower come again. Ah! my brother! it is good toiling for a Master like ours. He gives good wages. He who went out with handfuls shall come home with armfuls. He who scattered seed shall gather sheaves. He who went out with a basket shall come with a wagon-load.—Rev. Mark Guy Pearse, D. D., London, England.

SAVING, A SACRIFICE.

A BACCALAUREATE SERMON.

Text: Mark 15:30—"He saved others, himself he cannot save."

The incarnate Son of God, the man of sorrows acquainted with grief, hung expiring upon the cross. Forsaken of the Father, he was draining to the last dark drop his cup of anguish in atonement for a lost world.

Witnessing his agonies were the chief priests and scribes. They spake, these bitter enemies, this bitter truth for a bitter purpose. "He saved others, himself he cannot save." Strange it was left for such as these to voice a great primal truth of his kingdom. Yet they, out of their malignity, spake more wisely than they knew. True it was in saving others himself he could not save. And not of him only is it true, but of all who shall follow him in the regeneration. They shall indeed drink of the cup of which he drank, and be baptized with the baptism of which he was baptized, with all

its legacy of suffering and sorrow. Know, however, that to save, even at this price, is the only worthy aim of life. Yet ever and always is saving a sacrifice, which is the central thought of the text and suggests these two propositions.

I. The true mission of life. "He saved others." II. The cost of its accomplishment. "Himself he cannot save."

I. The true mission of life.

Two points figure conspicuously in every ocean voyage. The place of departure and that shore toward which the course of the vessel is shaped. Before leaving the land the ship master notes the course and distance of some prominent headland which can be located on his chart. And this is called taking a departure, from which all navigation is reckoned toward the port for which his course is shaped. The wind and weather will determine the details of sailing from day to day; but ever and always the guiding principle of the voyage is found in the relation which these two points bear to each other.

1. The characteristics of life's true mission.
2. The mode of its fulfillment.

O, for the constraining love of Christ! Had we his heart of tender compassion the world would be the better for it. See the bleeding heart of Jesus in presence of human misery. He saw the selfish multitude hungry and had compassion on them. He saw his friend Lazarus entombed and wept over his grave. He saw sinful, unrepenting Jerusalem filled with his enemies and wept for their coming misery. O, this heart of Jesus; would it might ever be before us like a Bethlehem star to guide our feet and inspire us in every conflict.

Bruce, in dying, having failed to go upon a crusade to the Holy land as he had always purposed, called his faithful friend and follower, Black Douglas, and made him swear that after his, Bruce's, death, he would take out his heart and embalming it bear it to the Holy Sepulcher and deposit it there. Douglas took the heart of Bruce, enclosed it in a golden casket, and with one hundred Knights for an escort started upon the journey. They, passing through Spain, turned aside to help the Spaniards against the Moors. In the battle the Christians were driven before the fierce Mohammedans. Douglas, seeing that the day was almost lost, called to his followers and taking the heart of his master from his own bosom threw it far into the midst of his enemies, shouting, "Forward heart of Bruce and Douglas will follow as was his wont!" Though Black Douglas fell, they won the fight upon that rally.

O heart of Jesus, thou hast gone before us into every place of misery where humanity festers and sins and suffers and gasps and dies! For this end wast thou born and for this cause camest thou into the world. And the motive of Thine own life is the only worthy aim of ours. My Lord and Master, when we follow thy throbbing, bleeding, quivering heart of sympathy into this regeneration, humanity's battle will be won and the "Angel flying in the midst of heaven shall proclaim that the kingdoms of this world have become

the kingdoms of our Lord and of his Christ; and he shall reign forever and ever."

The true mission of life then, is to save. To save intellectually, to save concretely. To fulfill this high calling we must be Divinely empowered, exemplify that power, witness to the facts, teach the abstractions and relieve abject conditions. But in saving others we shall find with all who have gone before us in the same consecration, that ourselves we cannot save.

And this brings me from this review of the true mission of life, to—

II. The cost of its accomplishment.

No greater mistake can be made than to suppose that our zeal and love is to be seen, understood, appreciated and rewarded as we toil for humanity. Those who go in with the Master to save others, need expect no appreciation from those receiving the greatest benefit.

And this is the most fruitful source of discouragement to the young and ardent, who, knowing the purity of their own motives and actions, find themselves in receipt of denunciations as frauds or fools, instead of applause for zeal and unselfish devotion to the cause of philanthropy. And too often they give it up and settle down upon existing crystalized moral attainments, instead of advancing the sentiment of their time to a higher plane.

Schopenhauer said, "Who earnestly pursues a cause which doesn't involve material advantages has no right to expect appreciation and sympathy from his generation." Yet, how slow we are to learn the lesson of the text in its application to ourselves. It has been the experience of all who have striven to lift the world. Moses in his first effort to liberate his people was almost betrayed into the hands of his enemies, and theirs, and it took forty years of tutelage in the wilderness to make him comprehend the price he must pay for the privilege of suffering for them.

So it was with nearly all the Hebrew prophets and the apostles; their saving of others was at the price of themselves. The world has climbed along a bloody pathway to her present glory; and the blood has been of her noblest sons. They have always built the tombs of the dead prophets and killed the living ones.

We need to sink ourselves in the cause with noble self abnegation, remembering that the cause we represent is everything, ourselves nothing.

At Gettysburg when Pickett's line made that memorable charge, Brigadier General Armisted had actually broken and passed the Federal line and thought the battle won, when he fell mortally wounded. The color-bearer who saw him fall, forgetting for a moment his own high commission, stopped to raise his fallen chief; but the dying soldier, remembering only the cause, waving him off, said, sternly, "Carry the colors forward! carry the colors forward!"

O, men and women who charge the world's serried line of evil, remember that the cause you serve is greater than you! What though I fall, stop not to bury me. Carry the colors forward! What though a seeming reverse comes to our advancing column, carry the

colors forward! What though all hell should oppose and every influence of the world and the flesh re-enforce the man of sin, carry the colors forward!

Soldiers of Jesus, humanity's defenders, yonder are the battlements where sin in the mind and sin in the spirit and sin in the vitiated concrete conditions is entrenched. Make no compromise with it—peace is not the first condition, but purity. Until that is secured Christ came not to send peace, but a sword.

In the world's broad field are you to be a worker or a shirker; which? The shirker drifts with the current; the worker turns the tide. Shall the advance posts, the crucial points where battles turn, be manned by you? Are you ready to be crucified?

O ye toilers of God! through humanity I see a vision of your line of battle. It extends back through the mist of ages. At the head of this column are God the Father and God the Son and God the Holy Ghost. I see also righteous Abel and Enoch who walked with God, and Noah the preacher of righteousness, all in that line. Abraham and Isaac and Israel and Moses and Elijah and Elisha and Isaiah and Jeremiah and Ezekiel and Daniel, and Shadrach and Meschach and Abednego all in the line. The holy apostles with Stephen and Paul are here and the martyr fathers and the confessors and the reformers down to the anti-slavery agitators, and Haddock and Gambrell and Northrup and Moffatt are in these platoons. There has always been an advance line in the battle of the Lord for the betterment of the world. I want to be in it. Who will volunteer for it this hour? Remember it puts you in touch with the sufferings of Jesus, and with him you shall find that in saving others yourself you cannot save. But when the battle is over, and you have fallen with your face to the foe,—Aye, "Who are these clothed in white robes, and whence come they? These are they which have gone up through great tribulation and have washed their robes and have made them white through the blood of the Lamb. Therefore are they before the throne of God."—Rev. John A. B. Wilson, D. D., San Francisco, Cal.

THAT CHILD OF YOURS.

Text: "Take this child away and nurse it for me, and I will give thee thy wages."—Ex. 2:9.

Twenty-five years ago, in a western mining camp, a crowd of rough men had assembled to listen to music and speaking. While the band was playing, a baby in the audience, the only one in the whole camp, began to cry. A tall miner rose, and with stentorian voice, said, "Stop that noisy band and give the baby a chance." The music ceased, and the rough men wiped the tears from their eyes as they listened to the baby's crying. It brought to them the hallowed associations of the home in the east.

I. My first message, suggested by the text, is to parents. "Take this child away, and nurse it for me, and I will give thee thy wages." Give the child a chance. They have a right to be welcomed into the world, and to find a place where they can feel at home. Children are the music and poetry of family

life. The Bible speaks of them as olive plants around the table. The man who is blessed with many children is compared to the hunter with strong bow and quiver full of arrows. He is ready for any emergency, and has a resource of strength upon which he can rely.

A wealthy man said to a poor friend, as he looked upon his house full of children, "These are the things that make rich men poor," "Nay, verily," replied his poor friend, "these are the things that make poor men rich, and not one of them would I give for all the millions of earth."

Yet it is possible to make boys and girls feel that they are nuisances, encumbrances, drawbacks, weights instead of wings. A little boy, when he was dying, was told by the minister that he was going to heaven. His last prayer was, "Lord, make room for a little fellow." He seemed to feel that there was no room on earth for him, and he was glad he was going to a place where there might be room enough.

The habits of childhood are apt to be the habits of mature age.

"Do you do any literary work?" asked a neighbor of a mother. "Yes," she replied, "I am writing two books," "What are their titles?" "John' and 'Mary,'" she answered. "My business is to write upon the minds and hearts of my children the lessons that they will never forget."

And this should be done at any sacrifice. No pleasure-seeking nor money-making should hinder us from writing the truth upon the souls of our children. The testing time comes to many a father and mother, "Shall I turn my child over to another, or shall I sacrifice my pleasure or even my business for its training?"

It is said that a ship coming from San Francisco to the East took fire, and a strong man had just buckled around his waist his heavy belt of gold, when a little girl came up, and with a tear in her eye, said, "Can you swim?" "Oh, yes, I can swim." "Will you not save me from drowning?" It was a question with him as to whether he would save the gold or the child. It did not take him long to decide; he flung aside his belt, took the child upon his shoulder, and swam to the shore.

Whether this incident is true or not, it illustrates the crisis in the life of many a child. It is simply a question with the parents as to whether pleasure or gold, or the child shall be saved. If we decide for the child we are apt to fill the future with light. If we decide for pleasure or gold, we may fill it with shadows.

II. My second message is to the boys and girls. The fifth verse of the eighth chapter of Zechariah gives us the right of every boy and girl in the world. It is the right to play. It describes the condition of Jerusalem during the Millennium, when there will be no sin, no bad neighbors to protect children from, no evil habits that can be learned on the streets. The streets are full of boys and girls at play.

1. It is certain that these playful boys and girls on the streets of Jerusalem are clean. I do not refer to their clothing, or their faces

or hands. But I do refer to clean language and clean habits. Can you think of one of these boys playing on the streets of heaven as smoking a cigarette; or squirting tobacco juice, defiling the body with the poison of nicotine? Nor can you imagine one swearing, or lying, or uttering vulgarity? Clean lips, because beneath them are clean hearts.

2. The boys and girls on the streets of the New Jerusalem must be gentle. You cannot think of them as cruel or unkind. They control their tempers. They never quarrel. They do not take pleasure in hurting animals, for the boy who would kill flies for a pastime would kill men, if he had the power.

3. Luke 2:49 gives us a portrait of the useful child. Jesus lived in his home at Nazareth helping his father and mother in their work. He was known as he grew up as the carpenter. You cannot think of him as loafing and idling away his time. He was doubtless the first in play, the happiest of the happy. He was also industrious and useful.

A newsboy in New York was run over by a dray, and as they were taking him to the hospital he handed a few cents to the officer, saying, "Take that to mother, it is all I have made this morning." His thought was to help the one he loved.

4. 2 Kings 5:2, 3 gives us the picture of a brave child. She has been captured by the Syrian army and taken away from home. The husband of her mistress was a leper, and though she lived among a people who despised the God and the prophets of Israel, she was bold enough to say, "If my master were in Samaria, the prophet could cure him of his leprosy." The fact that these great people listened to this slave girl shows that she had a good character. She was truthful. They believed in her, and she was brave enough to confess in the midst of enemies that she believed in Jehovah.

5. Matthew 21:15 gives us a picture of religious boys and girls. The old people in the temple did not like the children's noise as they praised Jesus, but Jesus took their part as he does now. Every child has a right to be religious, and the happy religion of children fills the community in which they live with light. Joseph was religious. His dreams were his Bible, God speaking to him. We have a larger Bible than Joseph had, and ought, therefore, to be more religious. Samuel, trained by his mother, lived in the temple all the time serving God, and became the greatest prophet of Israel.

Our religion should make us play better. It is said of a certain boy, "He plays like a Christian," and that was a good compliment. Our religion through the blood of Christ will make us clean and keep us clean in our language and habits. It will make us gentle and brave, and useful and beautiful. Without religion a boy and a girl is only half-formed and that means deformed.

Jesus said, "Suffer little children to come unto me, and forbid them not." Every boy and every girl in the world has a right to come to Christ on that invitation, and, when they have done so, to help fill the world with light and gladness.—Rev. A. C. Dixon, D. D.

AVENUES OF APPROACH TO THE ALMIGHTY.

Text: "It is good for me to draw near to God."—Ps. 73:26.

How many times does the Bible say, it is good?—I am not going to tell, for it is more to your edification to discover this for yourself. How many times does the middle book of the Bible—the Psalms—say of one thing and another, "It is good"? Eighteen times; nine of which it is said of God. One of the things which the Psalmist recommends as good is in our text: It is good for me to draw near unto God.

This is not a hasty opinion, but a conclusion arrived at as the result of an experience. Like to a metropolitan or capital city, there are several avenues of approach to God; and of these let us recall a few now:

I. It is good to draw near to God in creation. When we use that old-fashioned word, we mean the same as the modern writer when he says, Nature, and we do not forget what he reveals to us about evolution.

Of creation we make two rough divisions; the first including all the departments below man, and the second, man himself or human nature.

It is good to draw near to God in the lower creation of physical nature. Discoveries in this realm, crowded with so many forms of life, are discoveries of God. We are indebted to Wordsworth, not because he wrote poetry, but because he taught us to see God in the beauties and wonders of Nature. Likewise did Tennyson. See poems, "The Higher Pantheism," and "By an Evolutionist."

It is good to draw near to God in human nature. Man was made in the likeness and after the image of God. A degraded man is therefore not simply a temple in ruins; he is a god in ruins! A godly man is a god in a human body; and when he reaches the perfection of Jesus, we adore and cry, "My Lord and My God."

II. It is good to draw near to God, not only in creation but also in conscience. There is within you an oracle sometimes dumb, sometimes doubtful, but it is God's oratory,—and that voice is God's orator. In the Kingdom of the Soul, it is the same judicial department. Get away from the crowd and the noise once in a while—and in the silence listen to that still small voice—and if you listen prayerfully and with patience you may hear the voice of him who spoke in creation, and through the prophets and in Jesus Christ.

III. It is good to draw near to God, not only in creation and in conscience, but also in the church. One of the main objects of the church edifice is to afford you a sanctuary set apart to meet with God. By that test you can measure the minister and the order of public worship and the various religious gatherings. The non-attendance on the part of certain well-known men is not an argument against the custom,—but is simply the proof that either the church they once attended did not help them religiously or they put their church-going on an unsound, unwarranted and unscriptural basis. Example: John Ruskin.

T. H. Huxley, Charles Darwin, John Tyndall and others. The careful reading of the lives of these men convinces me that if they had been placed in a favorable environment and could have heard Christianity instead of churchianity, they would be remembered to-day as devout worshipers in "The Sanctuary of God."

The testimony of the value of church attendance in the Psalm (5:17) is that of thousands of men and women who have lived since this poet sung:

"It is good for me to draw near to God:

I have made the Lord Jehovah my refuge,
That I may tell of all thy works."

IV. It is good to draw near to God not only in creation and conscience and church, but also in Christ.

You remember what he said of himself, "He that hath seen me, hath seen the Father;" what Paul said of him, "God was in Christ;" what Thomas said of him, "My Lord and my God;" what John said, "We beheld his glory, the glory of the only begotten of the Father; full of grace and truth."

In creation you may get near God's skill; in conscience, his judgment; in church, his will; but in Christ you draw near his heart. You see how he loves you; how he has compassion on you; how he resorts to any extremity to save you. Examples of men drawing near to God: In the Garden of Eden when Adam communed with God. Abraham's intercession. Jacob wrestling with the angel. On Mount Sinai, when Moses talked with God as a man with his friend. Samuel: Speak, Lord, for thy servant waiteth to hear. Daniel, with his windows open toward Jerusalem. Jesus, in his nights of prayer and Gethsemane. In every case it can be said, "It was good for him to draw near to God."

Will you hear the voice of God's messenger? Or, if that is too white a light in which to regard me, then won't you listen to a friend who is honestly trying to help you?

1. I now know enough of life to understand that the necessity is more and more urgent in these wonderful and distracting days for you to draw near to God. "Our souls were made for Thee, and they are restless until they find Thee."

2. Choose any of these avenues of approach. The more of them you use, the richer you are. And Jesus Christ, as the way, is indispensable. Open your hymn book and read the hymn beginning:

"My God is any hour so sweet,
From blush of morn to evening star,
As that which calls me to Thy feet,
The hour of prayer."

—Rev. W. B. Remick, D. D.
Geneva, N. Y.

RELIGION IN THE HOME. *p. 302*

Text: "And thou shalt love the Lord thy God with all thine heart, with all thy soul, and with all thy might. And these words which I command thee this day shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou

sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deut. 6:5-7.

The position of the family is central and determinative. Community and nation rest down upon this foundation stone. The family is the oldest institution on earth. From it, as a center, society is being continually reconstructed. Out of the Deluge, God saved Noah and his family as the beginning of a new creation. The family is the citadel of morals. It is the point of attack by Satan. The great sin of history—unchastity—is the great sin because it attacks the citadel of human life, prosperity and blessedness upon earth.

Look back to your childhood life in the old home; refresh your memory regarding the influences that were put around you; trace the effect of that blessed home-life upon your after years, and be sure that you are giving your children the best that your parents gave you—and something more. Surely we must all admit that we owe this, at least, both to our parents and to our children.

I. In our present highly developed civilization we have plenty of "machinery." The great question is: How about the power? Is there a letting down of the moral and spiritual amongst us—a spiritual apathy? The presence or absence of the family-altar in these homes of ours is as fair a test of this matter as can be made. How do we stand the application of that test today? We need a Bible-spiritual-religion, and we need it very greatly. We have much of "practicalism." Have we in it all the fragrance of Jesus Christ? Not that we would have less of the former, but more, far more, of the latter.

It is believed by sober statisticians that there is "no other civilized country which is taking so great risks with the family as are these United States today." We have ten or twelve millions of families. Half a million or more are produced every year through the number of marriages. But we are unmaking an alarmingly large per cent. by divorce and lax marriage laws! And then, there is the open sore of Mormonism eating into the nation's life at a vital center—the family.

We protect all kinds of property by law, and leave the family unprotected. Are the defences of our family-life adequate to the new social strain put upon them? With new and more deadly modes of warfare, there must come the very best methods of defence. Nothing has been or can be invented that is better than simple, honest, household religion around the family altar!

II. Deadly perils within the home are such as these:

(1). Misunderstanding and the failure to work together on the part of those who are at the head. A business corporation could never succeed—much less a family—under such conditions. Unanimity must be gained at almost any cost.

(2). The handling of and wrangling over money and property presents another peril within the family. Some of the happiest homes are those in which God has placed but little of this world's goods; where the members are all obliged to be industrious and frugal, and are

kept, by force of circumstances, steadily at work, and pressed close together under earthly adversity.

(3). The newspapers and novels that enter our homes constitute no small peril to the family. There is plenty of the best reading, but there is, in the novel of the present day—novels which are in the hands of good people—enough of unclean and impure suggestion to undermine the character of every young man and young woman in our families.

(4). And then, from without comes the unnatural strain to keep up appearances, and the struggle for social position which leaves little time or strength for the crying needs within. In our day, the outside world is drawing both father and mother from the home. Numberless clubs are putting a tremendous strain upon the mothers of our time. We may not attempt to name them all, many of them claiming a mother's entire afternoon once a week or twice a month. Some of these are undoubtedly good and helpful. But we may be having too much of a good thing in this particular, especially when it takes us from the place which none but we can fill—from the most important work on earth, which none but we can do.

We fathers fail to have the confidence, the companionship, the comradeship of our children. It is to be feared that we are very largely and very criminally ignorant of the habits of our children. We think that we know, but we do not. And we never shall, unless they and we are boon companions, good comrades, one of another. Only so will confidences be given—only so shall we be able to furnish the antidote to the poison which is afloat in the very air they breathe every day outside the home. One who has a large number of boys under his care said to me: "A man who had a \$2,000 horse in charge of a groom would not fail to see him once a week, to know that he was being properly cared for; and yet the same man may not come to our school to see and consult me about his boy once a term, or even once a year."

III. The atmosphere of the home helps to determine the boys' and girls' attitude toward questionable things without. If that atmosphere is strong, sweet, elevating and pure, they will be affected by it, even as the body by the air it breathes every moment unconsciously. That atmosphere will determine very largely their decisions when they come to make them. It will tone the moral system for the conflict. And for us, who make these homes, it is a solemn thought that what we are, far more than what we say or even do, influences the inmates of the household. They absorb, like water, taking up the impurities of the atmosphere—or, like the blood, cleansed and invigorated by clear, pure, bracing air.

In view of such facts, how can men and women dare to establish a home and attempt to bring up children without enthroning, in its very center, Jesus Christ as Saviour, Redeemer, Counsellor and ever-present Friend and Helper! There are tons of advice, given freely, about the bringing up of families; but do we not know that it is the hardest thing in the world to do and do it right? Do we not often feel our weakness and long for strength?—our

ignorance, and yearn for wisdom? He alone can give us both, according to our great need, and he alone will never fail us! All else may fail, but not he!

It is to be feared that the fire on many family altars, even in the Church of Christ, has been permitted to grow dim and disappear; that in a large proportion of new families formed, no altar is set up at the beginning. This means calamity! It means the giving up of the mighty power which could hold wondrous sway over the destinies of our children in the years to come. They may forget all else, but not this! We remember the story of that young man going down to ruin in the slums of Chicago; of how, at the earnest request from home, a friend of the family looked him up and tried every expedient to move and change him, but in vain—until at last he carried the boy's mind back to a certain occasion in the old home, when they knelt together around that household's family altar! What a cry broke forth from that sin-burdened soul! He could withstand all else, but not this! By that family altar you are storing up within these receptive souls, that which may come forth some day, as with the power of pent-up lightning, to break the shackles of sin! Re-light that altar fire if it has gone out! You owe it to those you love! You can give them nothing better as their inheritance at your hands! Pray on and never waver!—Rev. Orville Reed.

OUR CHILDREN—HOW CAN WE BEST FIT THEM FOR LIFE?

Text: "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth."—Ps. 45: 16.

Recognizing the great worth of our children, we stand now face to face with the question: "How can we best fit our children for life?"

I. In the first place, we best fit our children for life by starting them in life with a keen sense of their responsibility. You should counsel your child in this way: "My child, people talk to you about the coming time when you must enter upon life; I want to tell you that that time is not coming, for it has come. You have entered on life already. You are living now." Men talk of the irresponsible age. There is no irresponsible age. Every child has entered upon life. The living of boys and girls is just as much life as is the living of men and women. The child is as important as the man.

Sin in boys and girls, conscience in boys and girls, truth in boys and girls, holy love in boys and girls, are just as real as sin and conscience and truth and love in mature men and women.

I would say to our children: "You are living now and living as really and as intently and as effectively as you ever shall live. You are responsible to God now. It is right for you to say: 'When I am a man or when I am a woman I will be a Christian; I will be kind and generous; I will be honest and truthful,' it is right for you to say that, but it is more right for you to say: 'I will be a Christian now.' You can be all that you ought to be just now, and this is your duty." The

life of Jesus was just as real at twelve as it was at thirty-three.

II. In the second place, we best fit our children for life by giving them an educated mind in a sound body. Education is the developing of the mind. Now the more mind one has the larger the world becomes and the wider also, and the more complete is life. Wonderful are the aptitudes, the possibilities, the powers of our minds. Wonderful are the products which they are able to bring forth. They feed on stars, and turn them into astronomy; on strata, and turn them into geology; on flowers, and turn them into botany; on facts, and turn them into philosophy; on principles, and turn them into religion; on God himself, and turn God into a divine life on earth. Of a man who does all this, who thus exercises his mind, we say, "He lives," and he lives broadly and effectively and to some purpose. Other men do not live; they simply exist. There is a great difference between existing and living. I do need to urge the second part of my point, viz: the duty of seeing that the disciplined minds of our children shall have associated with them sound bodies. This is the part of my point which I must italicize. Watch the health of the children. Take care of the physical growth of the children. Neglect here is the point of danger. We are so ambitious to have our children shine intellectually, we are so anxious to make walking encyclopedias out of them, that we sacrifice the very first essential, a sound body, good health. If health will permit them to become scholars, all right; if not, then choose health without scholarship. We have enough dyspeptic, gloomy, melancholy ministers and enough neuralgic, nervous, irritable school teachers.

We should put a premium on a splendid physique. Have you never noticed that the grand men and women of the Bible were men and women of robust health? They were largely people of out-door life. It is refreshing to fellowship with them. They act as a tonic. Their vigorous health is contagious. Deborah could lead armies. Rachel and Rebecca could take the care of flocks. Abigail could run a farm. The daughters of Shalum could build a stone wall. Abraham could walk from Ur of the Chaldees to Canaan and from Canaan to Egypt and back again. Moses, fresh from the out-door life of Horeb, could attend to the details of a whole nation, and could climb Sinai and Pisgah. At the age of one hundred and twenty "his eye was not dim, nor his natural force abated." Samuel could hew Agag in pieces, and Elijah was more than a match for four hundred and fifty of the overfed prophets of Baal. The Master was a carpenter and could build houses. John, the disciple of love, could handle a ship and bring it through a storm as readily as he could handle the pen and give the world an apocalypse. By guarding the health of our children we can give the coming age strong men and women.

While I would not argue for the supremacy of the body, I would argue for the rights of the body, which rights must be respected, or else every other thing in life will prove a failure.—Rev. David Gregg, D. D.

Matthew's Gospel from Life in Matthew's Land.

GHOSN EL HOWIE, Schweir, Mt. Lebanon, Syria.

Matt. 3:9.

"We have Abraham to our father." The possession of wealth is slowly but surely taking precedence of noble or ancient descent and the day is near when "We be millionaires," and not "We be Abraham's seed," will be the greatest boast.

Nevertheless there is today, just on the other side of the waters in which John was baptizing, a class of people scattered all over the district east of Jordan, who claim descent from Mohammed by way of a daughter who married Ali. The claim is allowed, and the members of this family are technically known as Antade Yidd (sons of grandfather). They follow no particular occupation for a living and even when poverty-stricken they take precedence of all their neighbors on all religious, social, or public gatherings of any kind. Whatever be their doings or fruits, they are regarded as holy.

Among non-Jewish communities there are aristocracies claiming descent from historic personages, and they thus regard themselves as better and nobler than each other and than those who cannot make any such claims. Some of them are so anxious to keep themselves separated from others that they do not allow inter-marriage with outsiders; the poorest, even refuses to marry with wealthy people not of their "majawise."

The late Cornelius Van Dyck, the great American physician and Orientalist, strongly advised some of them to desist from such a course which necessitated marriage with near relations, and consequently led to physical deterioration and insanity. Still some of them endeavored to continue in their proud isolation, and after the manner of the Jews, whom John warned, they tell us: We be the descendants of this, that or the other ancient progenitor of real history or even of fabled story, without doing anything to honor the name by which they are honored. Cloths are dipped in the Jordan waters; flowers and other articles are placed upon the Holy Sepulcher; rags, believed to have come from garments of holy men, bones of supposed saints, etc., etc., are kept about the homes and the persons of some people from purely religious motives and with a view to obtain holiness; such are not works meet for repentance, but are dead works (Heb. 6:1 and 9:14) and hence John's explicit definition of the fruits he meant when he addressed the people, the publicans and the soldiers (Luke 3:10-14).

In the east today, as in the days of Micah, Hosea, of John, and of the Lord himself, the word "fruit" denotes the offspring, the consequences of conduct, the doings of men or conduct itself (Mic. 6:7; Hos. 10:13; Matt. 7:16).

In a public debate the other day, as to whether the priest or the soldier is more indispensable to a state, an intelligent and educated lawyer pressed the claims of the priest on the ground of moral teaching.

"The priest," he said, "warns me against murder, adultery and eating meat on Friday."

The confusion and misconception were not less, but more in John's time; for today trifles are put alongside of grand truths. Abstinence from meat on Friday ranks with but not instead of abstinence from murder, while the contemporaries of the Baptist *rejected* the commandment of God to keep their own traditions (Mark 7:8, 9, 13).

Matt. 3:2.

"I baptize you with water." Baptism was practiced in and before the days of John, by Orientals, and the heathen erected their shrines and temples at the sources of fountains and rivers, as the science of archæology shows us today.

Some Oriental Christian communities in Turkey, as in Russia and Greece, administer the rite of baptism, not by immersion only, but by immersion three times.

Each time the whole body is immersed deep in the water and raised up again; infants are baptised in this way, and four years ago a child lost his life through baptism, and the wonder is that not more accidents of this kind happen.

The Greek Orthodox Church enjoins infant baptism with great vehemence and holds terrible views with regard to infants dying without baptism.

The symbolical use of water in the East is manifest everywhere. A Moslem washes his feet, hands and face, etc. before each of his five stated devotions in the 24 hours, and the Greek priest visits his parishioners at least twice a year and sprinkles them and their homes with special water; in some places houses are sprinkled twelve times a year, and "prayed water," that is water over which prayer has been said, is applied to drive away ants, mice, rats and snakes from certain places.

Traces of water-worship are not extinct today, for gifts of various kinds of grains are thrown into the village springs on New Year's Day, with the words, "Good morning, fountain," then petitions follow. Vows are made to a spring a few miles from where I write; it is called the fountain of St. Theckla, and on occasions, if not always, lamps are kept burning at night at it, in its honor. Occasionally mendicants are seen going from one village to another with bottles of holy water, with which they anoint sick people, and especially diseased eyes, alleging that, by virtue of this anointing, health will be restored. Holy water is drunk on occasions by those who are sound in body and mind as a preventive of evil and inducing good.

Heathens who elected to become Jews by adopting the Jewish religion were baptized by the officials of the Jewish church; it would seem then that the baptism which John adopted and practiced and which our Lord and his disciples modified, endorsed and continued and which is continued to this day, had its root and sanction in religious usage long anterior to the time of the Baptist in the Oriental World.

Methods Department.

THE CHURCH GYMNASIUM.

A MEANS OF REACHING YOUNG MEN AND BOYS.

By E. A. KING, Pastor First Congregational Church, Sandusky, Ohio.

The large densely populated city is no stranger to churches splendidly equipped to reach out into every phase of community life.



E. A. KING,
Sandusky, Ohio

Some of these church adjuncts are called institutional departments and some are known under the head of the "Open Church." These agencies include gymnasia, clubs, lectures, socials, theatricals, and even dancing. But there are very few churches in the smaller cities that are at all adapted to meet the social needs of their complex environment. Most churches are inspirational in character, and their influence upon the community, as a whole, is restricted to the realm of intellect and will, and to such social influences as are naturally generated by earnest Christian living.

We all know there is a considerable element in every community not reached by the church. Among this number we must include the majority of our boys and young men. How can we win their attention, and interest them in the church, and finally lead them into the Christian way?

It is my purpose in this paper to explain the working of what we call "The People's Institute," and show how, through this agency, men are won.

THE CONDITIONS.

This city has a population of 23,000. There are many saloons, and private clubs, in addition to the ordinary allurements of a city. There is a public library, and there are numerous churches, but there is no Y. M. C. A. nor any kindred society. Thus there is a real need that something definite be done for the young men of the community.

The First Congregational Church edifice was designed to meet the community need as far as possible, but for a number of years after the completion of the new building other interests absorbed the people's attention. It was not until the summer of 1903 that the Institutional Department opened.

THE GYMNASIUM AND BATHS.

A gymnasium was fitted up in the basement. It was necessary to knock out a partition wall and install iron girders. A room before unused was made over into a bath room. Lockers or small cupboards were constructed and placed in one corner of the "Gym," shielded by oak partitions.

Four or five "gym" mats were secured, two "parallel bars," a few Indian clubs, and dumb-bells, some wands, a punching bag, "medicine ball," basket-ball, etc. The bath room was supplied with one tub, and four showers. The water was heated by steam from the boiler and stored in huge water tanks, just as water is heated and stored by a kitchen range. Electric lights were also installed. Thus, with ample toilet facilities already in the building, the gymnasium was ready for use. At the entrance a neat office was fitted up where all of the business of the Institute is conducted. The expense connected with this, the first year, was about \$1,000.00. This money was given by interested persons, in addition to anything else which they may have given to the regular church enterprise.

SECURING MEMBERS.

The subject was first of all discussed in the pulpit; emphasis being laid upon the need of such work. The congregation was gradually educated to see and feel the need. Later, objection was raised to the whole plan on the ground that the church was in debt and could not afford to assume so much extra expense. This was met by showing that the work would support itself by means of membership fees. Accordingly a schedule of fees ranging from \$1.00 per year for girls, to \$4.00 for adult men was arranged. Printed matter, setting forth the advantages of membership, was freely distributed in stores, shops and factories. A membership list was started, and subscriptions, all to be used in buying memberships, were solicited. The plan was a success from the start.

ITS RELATION TO THE CHURCH.

In order that we might benefit the city rather than limit the work to the parish, an appeal was made to the community through



First Congregational Church, Sandusky, Ohio.

the daily press, and printer's ink. It was opened to the men of the city without regard to sect or creed. As a result the membership is composed of Protestant Christians, Catholics, Jews, Spiritualists, and men of no stated religious belief. Men from the Episcopal, Presbyterian, Baptist, Methodist, English and German Lutheran and other churches participate in the work. It is a cosmopolitan organization. The church, at its annual meeting, elects the Chairman or President. All the other officers are elected by the Institute from its own membership. The church provides the rooms, furnishes heat, etc., but the Institute pays the church a sum each year sufficient to cover these expenses. Thus the church is under no extra expense in maintaining this work. On the contrary the

OPEN TO GIRLS AND WOMEN.

Unlike the Y. M. C. A. the Institute cannot profitably confine its efforts in the interest of men and boys. The women are interested, make fine helpers, give tone and dignity to the enterprise. One night a week is reserved for women, and the girls are divided into two grades, according to age. These classes are held after school two nights a week.

METHODS OF WORK.

The first emphasis was placed on "Physical Culture." Classes were opened in the fall. An official "opening" was arranged. Music and addresses provided, and the visitors asked to inspect the rooms. Many memberships were received that night. The classes started off enthusiastically, and con-



GYMNASIUM EXHIBITION, PEOPLE'S INSTITUTE.

property was improved to the amount of a thousand dollars. The Institute has a separate treasury, and conducts its business independently. There is, however, a vital connection between the church and Institute, as will be seen by this extract from the constitution: "It is understood that the plans of work laid out by the Institute Committees shall at all times conform to the general aims and purposes of the church, and the pastor of the church shall be consulted in all important matters pertaining to the welfare of the Institute."

VALUE OF THIS PLAN.

In giving so much liberty to the organization the willing services of many persons outside of the church are obtained. The men feel independent, yet willingly seek the approbation of the pastor. Such a plan puts a large opportunity in his way, which enables him to multiply his efforts a hundred fold.

tinued through until April of the next year. Occasional lectures have been given, and a small library was opened. Club rooms for younger members have been fitted up with money earned by the young people themselves. In the spring of each year an exhibition is given, exemplifying the regular work. These are largely attended, and arouse much interest. A goodly number of new members is always received after one of these entertainments. Last winter an assistant was employed at a regular salary. To provide for this the fees were raised: Younger girls \$2.00, older girls \$2.50, women \$4.00, younger boys \$2.00, older boys \$3.00, men \$5.00. The membership was not quite as large this year as last, owing to the increase, but more young men joined. The loss was among the girls. The membership is now 160.

VALUE OF THE WORK.

It should be stated that the pastor of the church, in this case, teaches the "gym"



MEN'S CLASS.



WOMEN'S CLASS.

classes. He was trained in the International Y. M. C. A. Training School, of Springfield. Of course, he has discovered and trained helpers. One of the young men was selected as paid-assistant for last year. Thus it will be seen that the preacher comes into direct contact with the men. If this were all it would pay for the time and energy consumed. There is nothing so invigorating as coming to know men, and to be known by them.

There is an unwritten, but well observed rule in this gymnasium. The teacher never invites the members to attend church services. Notices of services are never read, or posted, in the Institute rooms. This is done to avoid the charge of using the Institute for purposes of proselyting. The subject of religion is not introduced by the teacher or his helpers. This may seem strange to some, but the fact is, really, men don't like to be constantly nagged about religion. They dread to engage in church enterprises for fear some scheming man has "set a trap" for them. Many men avoid our "gym" just because it is in a church building. Some of our most earnest workers, now, kept out the first year for that reason. They came in once or twice, saw how it was conducted, joined, and went out after others. The results of this method

justified it. The men themselves introduce religious topics. Many of them attend church. Sunday evenings, during the winter, large numbers of these young men—and women—are to be found in the congregation. The writer asked a man, one day, why he thought so many young men came to our church. He replied, "Because they feel at home. They feel acquainted with you."

Then, again, many people, not interested before, have actually become really interested in the church itself. Some have become liberal contributors. Some have joined the church. Some have become ushers, and some regular workers in other lines. The whole church has been revived, encouraged, and made more anxious to benefit the community. It furnishes the people with something definite to do.

The Institute rooms are open day and night, except Sunday. This furnishes a sort of club room for the young men, and to many of them it is their only pleasant and safe place of recreation. It thus serves, in some measure, to counteract the evil influences of the saloon.

The association found that these rooms are healthful and uplifting. There are no printed rules to be seen in the building. We don't believe in them. Everybody who



GIRLS' CLASS.



BOYS' CLASS.



GYMNASIUM FLOOR.

joins knows that we expect them to act at their best. In our two years' experience we have overheard only one or two improper remarks. No one uses tobacco in the rooms, because they know we do not wish them to, though nothing has ever been said against it. We look upon the enterprise as an opportunity to use our influence for good in quiet and unobtrusive ways. In time ideals are raised, life's views are broadened, and the personal worth of the individuals is enhanced. Such work is not direct, but it is real, and lasting. It takes time, but that is the way character is made.

OUR MEN'S MEETINGS.

Last year an experiment was tried. A course of "Talks to Men" was given, in the church auditorium, Sunday afternoons. The "talks" were on various phases of sex. Really, they were "Personal Purity" addresses. The total attendance at the four meetings was 1,700 men over 15 years of age. This year the course is being repeated to a new set of men, with equally good results. The details of this work are all looked after by a committee of twenty-five young men from the "gym" classes. Eight thousand sheets of printed matter were distributed by them. The men assembled pay the printer's bills by an offering at each meeting as they pass out of the door. There isn't time to tell of the splendid results of this work, but we feel compelled to say, that without this fine set of "gym" men it could not be carried through successfully.

HOW IT WORKS IN SMALL TOWNS.

This same work can be carried on in many churches, in smaller cities and towns. The first obstacle, in many cases, is the conservatism of the church membership itself. Many congregations don't like the idea of turning their church into a gymnasium. Still, some of these good people have wayward sons who spend their leisure time away from home, perhaps in the saloon! The very first thing the average pastor, who desires to take up this work, will have to do is to educate his congregation to see its need, and its value. When that is accomplished, ways and means come more easily.

In my church at Marysville, Ohio, the basement of the church was used. The classes moved the benches to one side, leaving a fine floor space. No apparatus is needed. Some loose fitting garments and tennis shoes will do for clothing. In girls' classes the bloomer suit should, of course, be worn. We had a fee of 50 cents a year for our boys' classes, and opened them to all boys in the town. The only requirement was that they should attend some Sunday School. The attendance of boys at the various schools suddenly grew larger and more regular, and the whole town was pleased. The boys liked to play ball, march, and play games. All of this was done through the boys' club. The writer knows of several young ministers who are using church basements to splendid advantage. Some of them are also widening their usefulness along intellectual and social lines by centering about the church every helpful, useful, moral influence they can control. The minister is the heart of this kind of work. He can have almost anything he wishes along this line, if he uses his ingenuity, tact, and energy. He will have to give up some of his favorite reading, deny himself many social and intellectual advantages; and do less pastoral work. But it pays. He can reach the young, and through continued association lead them into the only life worth living, the life of Christian service.

The summer term of the Moody Bible Institute, May to September, includes such well-known lecturers as James M. Gray, William Evans, John Urquhart, Prof. Moorehead and John Robertson. If you have any young men or women who wish to fit themselves for Christian work, you could not send them to a place where they will get more practical training. I wish that each theological seminary in the United States would send their graduates to the Moody Institute for a post-graduate term.

WEDDING ETIQUETTE.

Her wedding is the event of a woman's life, and the minister who marries her, in a manner that is in keeping with the sentiment, is never forgotten. If he does it perfunctorily, or carelessly, or fails to make the most of the ceremony, it is a cloud on the memory of the event.

That the minister might be thoroughly furnished for this good work, we have had prepared our new wedding manual containing fifteen different ceremonies, selection of scriptures, law and cautions, and a very important chapter on the Etiquette of Weddings. It is bound a la Roycroft in dove-colored ooze calf, so that the longer ceremonies may be read from it.

To make a long story short, send us \$1 for it, and if not up to your expectations, notify us, return the book and we will return the money. If you wish the Funeral Manual with it, send \$1.75 for both.

F. M. BARTON,
Caxton Bldg., Cleveland, Ohio.

Doing "Institutional" Church Work on \$100 a Year.

By CHARLES STELZLE.

It can be done. I know it because I have tried it. I should never have attempted it, however, if I had not been forced, under these limitations, to demonstrate the possibilities in a particular field. After the demonstration there was no difficulty in getting the money needed. The experience taught me a valuable lesson. Never ask a man for money on the argument that a certain kind of work could be done with a large amount of money. A better way is to prove with the means at hand that the work can be done, and that you are the man to do it.

Ministering to the needs of the community in which it is situated—that is the principle upon which the institutional church is operated. By this is meant the needs not supplied by some other helpful agency. For instance, a gymnasium conducted by German infidels is not such an agency. A church conducted for the benefit of the well-to-do need not operate a free dispensary, whatever else it may attempt along institutional lines.

We are more directly concerned, however, with the church that is trying to reach and help the workingman and his family. Such a community can rarely support the costly organization often found in the larger cities, and many eager workers have been discouraged from engaging in this form of Christian service, because of the great expense supposed to be involved in conducting such an enterprise. It is for these workers that this article is written.

SOME METHODS.

With a building that is lighted and heated—perhaps with only two rooms, one is ready for the work as outlined below. Few things are more popular than an illustrated lecture course. An admission fee of five cents pays all expenses. In most instances one may secure the lecturers in one's high school or college, and sometimes a preacher or business man in the neighborhood has a lecture on his travels, or on some other interesting subject. Always remember that it is the personal element that makes the lecture of interest to the people, so if a man can tell the story of his own experiences, even in a very ordinary way, he may hold his audience better than some others who may have had some supposed advantages over him. Most of the lecturers will give their services voluntarily, and will be glad of the opportunity to be used when they can speak to an appreciative audience. If enough volunteers cannot be secured, one may do the lecturing himself. Slides and readings on many subjects can be obtained from supply houses in any large city. One can study the reading so that he need not depend upon it altogether when lecturing.

A song service can be held before each lecture, the hymns being thrown on the canvas. An occasional moving picture entertainment is a good thing, when only the best class of pictures is shown. It is best to examine them one's self, because the average operator has not a very keen sense of what is appropriate for a church.

Ushers and other workers should understand fully just what is expected of them. It is always best to fix the responsibility for every detail. This applies not only to the lecture course, but to every other department. Much must be entrusted to others, because it is a physical impossibility to do everything one's self. As soon as a new department is organized get somebody to take hold of it. Do not wait to find the ideal person. Sometimes a very ordinary worker will develop into a magnificent helper, simply because of his faithfulness, and that is the chief talent.

USING THE CHILDREN.

Sometimes when a church is situated in a down-town district, and there are in the neighborhood many foreigners and others not sympathetic toward a Protestant church, it is a difficult matter to reach the children through the Sunday-school. A "Children's Hour" on a week-day afternoon is useful. A children's choir, recitations by the children, a solo—anything that children can do, will be appreciated. Have them sing hymns—when you can. In a Children's Hour that I once conducted I had the children sing street songs of the best type. They contained sentiment that was helpful, as many popular ballads do, and the children were delighted. Sometimes the worst boy in the neighborhood would sing a popular song, to the great delight of his audience. It did him good, too. He could not be quite so rude after that. I always gave a ten-minutes' gospel talk at some time during the meeting, and frequently a friend would come and sing or recite. We soon had twice as many children in this service as in the Sunday-school, and they were children who did not ordinarily attend the school.

A CONCERT COURSE.

A fine concert course can be arranged, weekly, with singers from the quartette choirs of the city, or from some conservatory of music, where there are always good voices looking for practice. An offer to send a carriage to their homes and to see them safely back is usually all that is needed to secure their services—excepting some tact in telling them what one is trying to do in a musical way for the neighborhood, in order to win their sympathetic interest. Sometimes one may secure an orchestra in the same way. I once secured the best orchestra in a large Western city and gave a fine concert with a ten-cent admission. They were charging seventy-five cents for the same program, every Sunday afternoon, in a down-town theatre, and were playing to an audience of two thousand persons. The musician's union, at my request, permitted the men to play at a reduced rate. It may be well, sometimes, to alternate weekly between the concert and the lecture.

THE BOYS.

During one of my pastorates I conducted a Boys' Club with a membership of over five hundred, at an expense of only thirty dollars for each year. This paid for some cheap pine

tables and some printed matter, some games and a closet in which to keep them. The rooms were open every night except Sunday, and we had an average attendance of one hundred and fifty per evening, although at a weekly entertainment, given by outside friends, we sometimes had an attendance of four hundred newsboys and bootblacks. The editor of the newspaper sold by the boys came down to tell us how a newspaper is made. A college professor talked on "Habits." A surgeon told, simply, of the progress of his art. The possibilities along this line are almost limitless, and there is comparatively no expense. Friends contributed magazines and papers, and were glad to do so.

One may have small groups of boys, led by some interested men and women who have talent—it matters little what so long as it may be made helpful. A knowledge of geology, astronomy, wood-carving, printing, music—instrumental or vocal—almost anything that will interest boys. And if one has a passion for one's talent, it is a comparatively easy matter to interest others. A city history club will be found instructive. Study the beginning of the city's life, its early landmarks, its development, its industries, the various departments of municipal government, the administration of public utilities, etc. Anything that has to do with the life of the city may be investigated by such a club. The most approved plan is the mass club for boys, with the subdivisions suggested above. A penny a week from the boys will usually meet incidental expenses.

What has been suggested for the boys may be done for the girls, only, of course, there should be other employments, which will readjust themselves.

SAVINGS BANK AND DISPENSARY.

A Penny Savings Bank is always a helpful enterprise. A bank-book is given to each child or grown person, stamps of various denominations indicating the amounts deposited. A complete outfit may be secured from the Provident Association of New York City without any charge excepting postage. A few dollars originally invested will keep the bank going indefinitely. Almost every church or mission in the poorer districts of our cities conducts a sewing school. Its expense is comparatively small, and it may be made a very valuable feature of church work. Fifteen dollars, invested at a wholesale drug store, will establish a drug department for a free dispensary. There are physicians in every city who will gladly give their services to such an institution, going weekly, or oftener, to the dispensary at the church. The physician will write out a list of the drugs required. A charge of ten cents for the medicine dispensed by the attending physician will keep the drug department always well supplied.

A drum corps can be maintained by the boys themselves. They can manage, in most instances, to pay an instructor a small amount, and until they can afford to purchase drums, a pair of sticks and a piece of rubber will do service. Indeed, for various reasons, it is best that they begin in this modest way.

THE GYMNASIUM.

It is a mistaken policy to continually offer privileges to any class without requiring some

service of self-help. This of itself is an educative feature that is most valuable. I once had a Young Men's Club which was limited to ten members. They were all employed in factories near the church. The boys wanted a gymnasium. I told them that I would provide them with a room, if they would manufacture some of the material necessary for fitting up the gymnasium, and that I would help them in the matter of purchasing other material, which they could not afford to buy. They soon had a simple outfit, and I had contributed only about ten dollars. The boys appreciated it far more than if it had been given to them outright, and it was a pleasure to see how affectionately they regarded every part of that crude gymnasium. It was their own—purchased at a real sacrifice. The moral and mental discipline acquired through this effort was of more value than any physical training they might have received in a more elaborate gymnasium.

CLUBS.

One may organize many kinds of clubs for all ages and for both sexes. Whether they are self-supporting or not, they should in most instances be self-governing. A club spirit among the people will give the work a strong "esprit de corps" which is very desirable in any kind of enterprise.

A literary society for the young people will prove an inspiration. A flower mission may be conducted at practically no expense to the church. In this beautiful ministry one can easily secure the interest of suburban dwellers who have gardens, and express companies will usually carry, free of charge, the flowers which are sent weekly to the church for distribution. Little girls—perhaps the members of the Girls' Club, will serve as messengers in sending the refreshing bouquets to the sick and the poor.

MUSIC AND ART.

A lack of money need not keep one from having a mothers' meeting. Music plays a most prominent part in the work of an institutional church. Why not invite the banjo club, that now meets back of the saloon, to make itself at home in the church? No doubt some of your own young men belong to it. Most churches have a chorus choir. Why not form it into a musical club for the purpose of securing a musical education? It would pay the church to assume all the expenses of such an organization, if for no other reason than that it would give the church a fine company of volunteer singers. But the class may be made nearly self-supporting by charging a small amount for dues.

I appreciate that this matter of making an enterprise self-supporting may be overdone. Making a down-town work self-supporting is not the most important thing in connection with such work. I am simply trying to show that quite a strong institutional church may be conducted under very great limitations, so far as finances are concerned.

THE MOTIVE.

This article is merely suggestive. Many more things can be done than are here outlined. It may not be wise to adopt every suggestion

offered, and it may be well to adapt those that are adopted.

Everything suggested may be done with the amount indicated at the head of the article, besides what the people themselves will contribute for special privileges. Hard work? Yes. But did anybody ever do anything that was worth while without hard work? I am sometimes asked for a patent remedy with which all the ills of the church will be cured. I know of none—speaking from a purely human standpoint—besides hard work and genuine enthusiasm for it. Perspiration is just as important as inspiration, and sometimes it accomplishes more.

After all, success in this work is a question of flesh and blood, rather than a financial problem. Sometimes you can buy it, and those who have the money are putting most of it into men and women. Meanwhile, a large company of our brightest workers—members of Presbyterian churches—are volunteering their services in the social settlement and the selfculture club, because we haven't asked them to give it to the church.

It seems to me that right here is the opportunity of the church in its great social work. Let us secure the men and the women for work in the city fields on the same principle and with the same consecration that we find in volunteers for service on the foreign field and in the social settlement. If they will serve with the same spirit of brotherhood—not "going down," but "coming over"—many of the social problems of the day will be got at, and men will be won to Christ.

In an English cathedral city there resided a Canon Brown, connected with the cathedral chapter, and a Mr. Brown, a Methodist minister, who thought that he had a perfect right to prefix the title "Reverend" to his name. It should be explained that until a decision taken in the English courts some thirty years ago there was an impression that the title "Reverend" was the sole prerogative of the State clergy. It happened that the Rev. Mr. Brown opened by mistake a number of letters intended for the Rev. Canon Brown, and he sent them to the cathedral dignity with an apology. The Canon acknowledged their receipt in the following caustic note:

"The Reverend Canon Brown presents his compliments to Mr. Brown and accepts his apology, but he would remind him that if he would not lay claim to a title to which he has no legal right such mistakes as these could not occur."

Some months afterward, a packet of lithographed manuscript sermons came addressed to the Rev. Mr. Brown and was delivered at the house of the Methodist minister, who opened it. Mr. Brown immediately sent the packet to the cathedral Canon with this note:

"Mr. Brown, Methodist preacher, regrets that he has opened the packet of lithographed sermons by mistake; but if the Rev. Canon Brown would not attempt to exercise an office for which he has no intellectual qualification such mistakes as these could not occur."

A School of Methods.

[Conducted by W. C. King, Marysville, Washington, who invites correspondence, criticisms and suggestions. Fresh methods that have been tested will be especially welcome.]

THAT EVENING CONGREGATION PROBLEM.

Here is a simple plan for increasing the attendance of men that has been doubly tested and found helpful. About one year ago, the experience of Pastor Charleswerth, of Ontario, Canada, as printed in a religious weekly, attracted the writer's attention and was filed for future use. The opportune time for taking it up did not arrive until about two months since, and now we are ready to pass it on with full approval.

But let me first quote several paragraphs from Brother Charleswerth's article:

"All other things being equal, *i. e.* given a conveniently situated building, that is warm and bright and comfortable, and where courtesy is shown to the stranger—people will go where there is a bright simple service in which they can take some enjoyable part. Most everybody likes singing, and congregational rather than choir singing. Where one person enjoys listening to fine music by a trained choir, ten persons will like a bright, attractive hymn in which they can heartily join. When a man has sung heartily four or five hymns during a service, he usually comes away with a feeling that it was a good service, and he wants to go again.

"These things were impressed upon me by experience and observation, and I proceeded to put them into practice to test whether they would succeed in filling the church with earnest and attentive worshippers.

"I determined on two things: (1) That we would have bright and hearty singing in which every one could join. (2) That nothing sensational, or merely of the nature of entertainment should be done, which would in any way mar the sacredness of the service, or interfere with the plain, straight preaching of the Gospel.

"I chose one of the newest and best song books I could find; and from that made a selection of twenty of the most bright and popular hymns, seeking specially for those expressive of plain, gospel truth, and these I had printed on a four-page hymn sheet, on the front of which was printed, in addition to the name of church and pastor, the words, 'You are welcome here,' and at the end of sheet, 'You are invited to come again.' One of these hymn sheets was given to each person by the usher on entering the church.

"The choir of course was familiar with the hymns and led the singing, both choir and congregation being directed by the pastor. While the congregation remained seated, two or three of the hymns would be sung, making a sort of preliminary song service, and the congregation would sing a verse or chorus over and over again until they were quite familiar with it. Then followed Scripture reading, and another hymn, congregation still seated, then prayer, a hymn standing, after which they were in good shape for listening

to the sermon, followed by closing hymn and benediction, the entire service lasting one hour, and being made bright throughout as well as serious and impressive.

"The people enjoyed singing the new hymns, and came again and again until the church was crowded every Sunday evening. Our morning congregation was also improved; though that retained its usual character. Another incidental benefit to the church was, that with the increased and satisfied congregation, the collection for the running expenses doubled without any appeal being made for money in any way.

"The chief characteristic of the larger congregation was the number of young men who came regularly; it has also been noticed that the bulk of those who have been attracted by these services are of the class that do not usually attend church. It does one good to hear this congregation of four hundred singing with all their hearts and voices such hymns as 'Christ Receiveth Sinful Men,' 'How Firm a Foundation,' and 'Sweet Peace the Gift of God's Love.'

"This has been no spasmodic effort to die down after a while but has continued for nearly three years, and so has proved to be a genuine and safe means of winning the crowd, and especially the men, to church."

So far, the wide-awake Canadian pastor's word, and now for your humble servant's experience:

We all know that many departments, like the one we open this month, have been disappointing for one or both of two reasons. First, the conductor was too profuse, tried to cover everything, and left nothing to the initiative of his readers, or, in the next place, good brethren undertook to use, without adaptation or careful study of their own fields, another's plans or methods. Let it be understood, therefore, that we write for men who are looking for suggestions chiefly, men who are willing and able to study methods. Having opened a "school" we seek students.

All this is prefatory to the statement that, after careful canvass of our own field with its unique conditions, we modified and changed Pastor Charleswerth's plan in several points, to better meet our needs. Instead of a four-page leaflet we got out a two-page, single sheet, with a view to issuing more frequently. It is entitled "The People's Song Service," and contains eight hymns. Evidently, too, we have more new pieces, as this list would indicate: "Let the Sunshine In," Dr. Torrey's "Glory Song," "No, Not One," "Loyalty to Christ," "Washington for Christ," "The Home Path After All," "Some Sweet Day, Bye and Bye," "Count Your Blessings." For freshening up a service and encouraging everybody to sing, the little leaflet is, with us, a pronounced success.

THE MATTER OF PUBLICITY.

As we write, the great Chaoman meetings in Portland have just closed and the preparations for the grand opening in Seattle are completed with the contingent of men on the ground. One unique feature of this "march," as Dr. Schaeffer calls it, "from Atlanta to the sea,

from Georgia's capital to Seattle," has been the skillful use of the press, the attention that is given to publicity. For a fortnight my Seattle daily has teemed with news of the Portland campaign and detailed reports of the preparations for their work in the Puget Sound metropolis. This is impressive, and a significant sign of the changing attitude of Christian workers to meet new conditions.

Pastors, in large or even small cities, are able to secure more or less publicity for their work through the daily papers. But what shall the man do who lives in a village which boasts of no such means of communication, that at least affords only a weekly paper, and that not kindly disposed toward his work? This problem was solved by one pastor, as follows: He bought a font of rubber type, such as merchants use in making window cards, three inked pads—black, red and green being his only available colors—and a supply of white cardboard. Each sheet yields four cards 11 x 14, and on these he sets forth his theme from week to week. About six will "bill" the town and he aims to have no more than two exactly alike in arrangement of thought or wording. Before me lies one, reading as follows, the first three words and the last two lines being in red ink, with the body of matter in black:

THE
OPEN
VISION
and
Its relation to
Character
Defined at the
Opera House
Sunday Evening
7:30

It needs but superficial reflection to see that this font of type can serve many useful purposes. The pastor, above referred to, testifies that it is brought into almost constant requisition. He paid \$2.75 for type and ink. He finds the merchants ready to give a neat card a place in the store windows.

A SUMMER'S CAMPAIGN.

A church that is at work will be the useful church. There are only two classes of people in our churches, "the doers and the don'ters." Believing that some good work could be accomplished during the summer months, I looked over my entire membership of two hundred, selected twenty of the most efficient women and called them "captains." Each captain had ten members which constituted "a company." Two hundred people are now at work; with this goal, each officer and private is asked to co-operate in this work of getting \$200 between June and September. At a reunion of the church, the other evening, the results were made known. Very interesting were the statements of the captains; the rebuffs, the hard things said about the method of other members; "they only come around to my house when there is money wanted," etc. But there were others who entered into the work heartily, some mak-

ing candy, others selling soap, making aprons, holding socials in different homes; while a number laid aside a few cents every week, several denied themselves of ice cream. In one way and another lessons were learned and the sum of three hundred dollars was the gratifying sum realized as the result of the summer campaign. The members are feeling elated—a debt has been cleared off. This proved to be one way to do God's work in the hot days, to say nothing of the good that has come to the membership in being patient with their brethren. What has been tried and proved a success in one church can be accomplished elsewhere. The purpose of this paper is to tell others "How to do things."

It must be acknowledged that an idle church, if not already dead, is at least a dying church. And if it does not soon die, it is because of the new impetus it has received from others. The method is simple! PRAY! PLAN! PERSEVERE! Do not wait until everything is ready; if the thing is right, if there is need of some thing to be accomplished, make a start and watch developments, for God will be enquired of.

There will always be some who hinder, criticize, suggest difficulties, lament the fact of having one talent; but there are others who are waiting to do, if only told how to proceed. As surely as God delivered Israel of old from the lash of her cruel oppressors in Egypt, he will surely deliver his people today if they will only WORSHIP AND WORK.

WORTH WRITING BY ITSELF.

We must do little things as if they were great things because of the majesty of Christ who does them through us; and great things as if they were little things because of his almighty power.—Pascal.

If we could only get one man in every city, town, hamlet, village, and individual congregation to determine to put himself in God's hands to do personal work in the power of the Holy Ghost, and to stir others up to do personal work in the power of the Holy Ghost, we would soon see such a glorious fire from God as was never seen before.—R. A. Torrey.

We have received a copy of "The Shepherd's Call," the Easter greeting of the Rev. W. R. Jeffrey, Jr., pastor of the Methodist Episcopal church, of Spearfish, South Dakota, to his parishioners. It is a four-page mimeograph reproduction containing pastoral letter, church notices, and some artistic sketches done by the pastor himself.

We have received the Easter souvenir of the First Presbyterian church of Elko, Nev., the Rev. George H. Greenfield, pastor. This church was organized in April, 1870, and the booklet contains a sketch of the achievements of thirty-five years.

The Atheist says, "no God"; the Theist says, "a God"; and the Christian says, "my God."

"Steelsects" is interesting not only to the business man but to preachers or any one who uses business methods in their work, library, etc. Even desks are made of pressed steel. The booklet is issued by The Berger Mfg. Co., Canton, O., manufacturers of "Classik" metal ceilings, used in so many churches and public buildings.

EFFECTS OF THE WELSH REVIVAL ON METHODISM.

In the Wesleyan Methodist Church the membership increase of the year is 10,705, being the highest recorded since 1883. The total number is 481,878, with 46,566 "on trial." This is the largest number of probationers ever known, and is an increase for the year of 11,874. The following districts show the largest increases in full church members:—First North Wales, 1,482; Second North Wales, 1,467; South Wales, 1,120; Cardiff and Swansea, 936. These figures will at once make it apparent how the remarkable religious awakening in Wales has touched the Wesleyan Church. The four districts that embrace the Welsh Circuits (including both English and Welsh preaching) are responsible for 5,005 members, or nearly half the increase. The effect of the Revival movement is by no means fully shown as yet, as far as the Wesleyan Methodist Church is concerned, for the returns were made up in February and March, and since then thousands have been added in all parts of the country.—*British Weekly*.

What Thomas Missed

"Will disciples who don't go to prayer-meetings please read John xx. 19-26. Here an account is given of the first Christian prayer and conference meeting. The ratio of attendance was much greater than is usual now, as all the disciples—Judas having gone to his own place—were present, except Thomas. He was absent, and apparently not excused. Perhaps it rained, or possibly he had an important business engagement; he may not have felt very well, or after a tiresome day may have felt the need of physical relaxation. At any rate he was absent, and he missed a great deal.

"In the first place, he missed meeting Jesus—for the Master came to that first prayer-meeting, and spoke at it. In the second place, Thomas missed the mysterious gift of the Holy Ghost, which those present received from the Saviour. In the third place, he lost faith in Christianity. When the disciples next met him he had blossomed out into a full-fledged agnostic or unbeliever. He flatly refused to accept their united testimony, and declared that nothing short of full scientific proof could ever convince him of the resurrection. What a price to pay for neglecting to go to one prayer-meeting!

"But it is substantially what the Christian of nowadays loses if he absents himself from the more intimate meetings of Christ's disciples. He, too, misses the vision of Jesus, the unction of the Spirit, and the assurance of faith."

Copies of the above printed on attractive cover paper 25 cents per 100 postpaid. They will stimulate prayer-meeting attendance.

Notes of a Talk at a Preachers' Meeting.

By C. B. MITCHELL, D. D., Cleveland, Ohio.

THE DIGNITY AND THE HUMILITY OF THE MINISTRY.

The dignity of the ministerial profession is not one depending on social standing. Certainly he has a social standing equal to any, but he mingles freely with the lowly as well as the wealthy. He meets rich and poor alike, is at home in both highest and lowest circles. His real dignity depends on something outside of social standards.

In some countries the clergyman has a priestly dignity, but not in this Protestant country. The ancient priestly dignity vanished with the crucifixion of the Great High Priest.

The real ground of the dignity of the ministerial office is not social or priestly standing, but is because the minister comes into continual contact with God, because he dwells with thoughts of the realities of the invisible world. This contact with God is not denied to laymen, but is continually necessary to the minister. A man's character is the sediment of his thought, "As a man thinketh in his heart, so is he." One who constantly thinks of God and eternal verities can but be elevated by such thoughts. This is the real foundation of the dignity of the ministry. The ministerial profession brings one into spiritual relations with his fellowmen. The minister sees men in their real position; he deals not in the superficial relations. The king and the slave lose their social distinctions in his eyes, and are alike men standing in the light of eternity. In the minister's eyes, Nero in his magnificence is the slave, and Paul in his chains is the king. The minister knows no rich, no poor, no social distinctions; his relations with men are purely spiritual. His relations to men lead on to eternal relations. He uniformly deals with vital issues that are eternal. All this gives a dignity to the ministerial office which can be claimed by no other profession.

But this dignity is joined to humility. Every true minister cries daily, "Who is sufficient for these things?" Yet he has no doubts as to his right to the sacred office. He has heard an undoubted call from the Lord himself, and he has a holy joy in his work.

Three things tend to create humility in his mind; first, the realization that he is but an instrument in the hand of God. The greatest success leaves the least place for pride. Second, he needs the same pardon himself that he proclaims for others. Third, he has a vivid sense of the subtle spiritual dangers inherent in his calling. A minister has gotten beyond the power of some temptations; he is sheltered from the force of certain others. But yet others of especial power and malignity are clustered about his path. Spiritual pride is, perhaps, in the sight of God a worse sin than some outbreking crimes. The minister is peculiarly exposed to the temptation of spiritual pride. The "I-am-

holier-than-thou" spirit dogs his foot-steps. One of the strangest things about the story of the Lord Jesus is his attraction for sinners, and the ease with which they gained access to him. He invited himself to dine with the publican Zaccheus, and the woman who was a sinner bent over his feet with her tears.

When you first see the famous statue of Moses, you are surprised to notice that Michael Angelo has carved a little horn springing from each side of the forehead. The reason is found in the Bible of his day, the Vulgate. When that translation was made the scholars mistook the Hebrew word signifying to shine for a similar one meaning to have horns. So instead of saying that Moses wist not that his face shone when he came down from the Mount, the Vulgate says that he knew not that his head had horns.

Too often men who claim to have received some wondrous revelation of God's glory, some great experience, when they mingle again with their fellowmen, make a mistake like to that of the Vulgate translators. Instead of bringing a face shining with holy joy and peace, they come with the horns of pride and self-assertion, with arrogance and self-righteousness.

THE BETTER LAND.

I hear thee speak of the better land,
Thou call'st its children a happy band;
Mother! oh, where is that radiant shore—
Shall we not seek it and weep no more?
Is it where the flower of the orange blows,
And the fire-flies dance through the myrtle boughs?

"Not there, not there, my child."

Is it where the feathery palm-trees rise,
And the date grows ripe under sunny skies,
Or midst the green islands of glittering seas,

Where fragrant forests perfume the breeze,
And strange bright birds on their starry wings,

Bear the rich hues of all glorious things?

"Not there, not there, my child."

Is it far away in some region old,
Where the rivers wander o'er sands of gold—

Where the burning rays of the ruby shine,
And the diamond lights up the secret mine,
And the pearl gleams forth from the coral strand—

Is it there, sweet mother, that better land?

"Not there, not there, my child."

"Eye hath not seen it, my gentle boy!
Ear hath not heard its deep songs of joy,
Dreams can not picture a world so fair,
Sorrow and death may not enter there;
Time doth not breathe on its fadeless bloom,

For beyond the clouds, and beyond the tomb,

It is there, it is there, my child!"

—Hemans.

CURRENT ANECDOTES

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In this issue is an article with illustrations describing the work of a church gymnasium, one of the most successful in the country. The pastor in charge was formerly in Y. M. C. A. work and believes that this work should be tied up to the church. Many pastors have failed in similar attempts, and but few men are fitted to do at the outset what King is now doing, but many could do the work he did at Marysville, and where the pastor is not fitted to do it, he can develop some young man to do it. And any man can do the work Stelzle did for \$100 a year. Conditions would seem to warrant the careful consideration of this gymnasium, athletic department or institutional work as one of the social features of the church. There is no question but that it is far more effective and beneficial than church socials, suppers and the various means used by the church to keep in touch with its members.

The Y. M. C. A. has covered this field in the past, and could do it better than the church. It was, as has been said, the servant of the church, and was the representative of all the churches in a town. In this it had a great advantage over the church, for it would not be advisable to introduce this feature into all the churches; but if the churches could unite on a general church gymnasium in each town or district of the city, it would be a great advantage.

Then there are thousands of towns into which the Y. M. C. A. can never extend its usefulness. Salaries of secretaries and physical directors have doubled in the past ten years, and only the larger and wealthier places can afford a properly manned Y. M. C. A. The aims and purposes of the association have changed completely in the last thirty years. Originally the association was distinctly religious. Then the gymnasium was added to attract the young man to the religious features, and social and educational advantages were offered—to perfect the three-sided nature—spirit, body, and mind.

The gymnasium outstripped the Bible classes, and the actual conditions in the larger associations are such that only about one-third of

the membership comes in contact in any way with the religious features, and it is the earnest hope of some of the secretaries of the large city associations, men whose salaries range from \$4,000 to \$6,000 a year, to eliminate the religious feature entirely and make it a young men's club. In a recent address Mr. G. K. Shurtleff, secretary of the Cleveland association, one of the three largest in the United States, said that his institution was doing the work that should really be done by the church, in carrying on Bible classes and religious work of that nature.

"We do an enormous work along this line," he said, "but it is and should be no more than a side issue with us. The association should be permitted to devote its entire time to the young man's social life, his physical body and the training of his mind in these connections, but the religious work ought to be done by the church."

The association expenses have so largely increased, and the contributions mostly come from business men, many of whom are non-Christian. Formerly the support came from men of pronounced spirituality, but as the character of the work changed these men were gradually divorced from it. There is no doubt that even with the change in the work, the church gets unmeasurably more from the association in trained workers and young men as new members than she gives to the association in money and influence. But the majority of young men, and especially older men who have not the time to give to the gymnasium work of an association, would welcome the lighter work of a church gymnasium, and the church is in position to furnish accommodations for this lighter work at one-half the price charged by the association.

Prayer Meeting Department.

AUGUSTUS NASH.

THE TRIUMPHAL ENTRY INTO JERUSALEM.

Luke 19:29-44.

- 1 Where did Jesus spend the last week of his life? John 12:1; Mark 11:19
- 2 On what day did his triumphal entry occur?
- 3 What preparation did he make for this event? 29-31
- 4 What did the disciples find? 32-34
- 5 How did he enter the city in triumph? 35-38
- 6 What did the hosannas of the people mean? 38
- 7 How did he answer the rulers? 39, 40
- 8 What were his feelings as he looked upon Jerusalem? 41-44

THE CURSING OF THE FIG TREE.

Mark 11:11-25.

- 1 On what morning was this? 12
- 2 Why was Jesus hungry? 12
- 3 What did he find on the fig tree? 13
- 4 Why did he curse it? 14

- 5 What did the disciples notice the next morning? 20, 21
- 6 What lesson did he teach them? 22-24
- 7 Why did he speak of forgiveness? 25
- 8 Why was this the only miracle of judgment?
- 9 How was it a parable as well as a miracle?

THE PARABLES OF WARNING.

Matt. 21: 28-46.

- 1 Who had just challenged Jesus' authority? 23-27
- 2 What two parables did he speak to them? 28, 33
- 3 How did these boys treat their father's command? 28-30
- 4 Which one did the Rulers say was obedient? 31
- 5 How did Jesus clinch the parable? 31, 32
- 6 What investment did this householder make? 33
- 7 What kind of tenants did he get? 34-39
- 8 How did the Rulers condemn the husbandman? 40, 41
- 9 How did Jesus turn their condemnation upon themselves? 42-45

THREE LEADING QUESTIONS.

Matt. 22: 15-40

- 1 Who were the Herodians? 16
- 2 What question did they bring up? 17
- 3 How did Jesus answer them? 18-22
- 4 What did the Sadducees believe? 23
- 5 What case did they submit to Jesus? 24-27
- 6 What was their difficulty? 28
- 7 How did he settle the question? 29-32
- 8 Whom did the Pharisees put forth as their spokesman? 34, 35
- 9 What question did the lawyer propose for discussion? 36
- 10 How did Jesus go to the root of the matter? 37-40
- 11 How did he silence them for good? 41-45

THE DAY OF JUDGMENT.

Matt. 25: 31-46.

- 1 How did Jesus describe the day of judgment? 31-33
- 2 How does the king address the righteous? 34
- 3 What does he say to those on his left hand? 41
- 4 What had determined their destiny? 35-45
 - (a) How was doing for men working for God? 40, 45
 - (b) How could they profess such ignorance? 37, 38, 44
 - (c) Why was it, what they did and not what they believed?
- 5 What was their final judgment? 46

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A CHILDREN'S CHOIR FOR THE CHURCH SERVICE.

There can be found with the body of any church of two hundred members and over the material for a serviceable chorus of children which can be made of immense value to the church services.

The chorus of one thousand children at the summer musical festivals at Ocean Grove has fully demonstrated the fact that they can sing the most difficult selections in the most artistic manner. The tone quality is rich and pure, the three hundred boys of the chorus singing with the same purity of tone as the girls. The enunciation, phrasing and expression is something marvelous from a body of children trained only for four or five weeks in the year.

To make a children's chorus effective and successful for church service several conditions must be complied with, which, briefly selected, are as follows:

First.—Every child should be old enough to read the words. Boys whose voices are beginning to change should be debarred. Girls should not be over fifteen years old.

Second.—Each individual voice should be tested. Those who cannot sing the scale in tune with the piano should be excluded, as one discordant voice even among a hundred would make fine work an impossibility. Generally it is better to place the boys among the altos.

Third.—As children are very apt imitators, it is best to teach the melody with the aid of an organ rather than a piano, in order to secure a sustained tone. Let there be perfect quiet. Use a soft stop and play the melody only just as you want it sung. Take only a few measures at a time. Play the melody over two or three times. Then let the children hum it with closed lips with the organ. Next, sing it very softly, still using only the one hand. Now louder. After the entire melody is mastered, work for expression—lights and shades.

Fourth.—In the beginning use unison in songs only. Take the "Lost Chord," "Holy City," "Calvary," "The King of Love My Shepherd Is," and songs of that grade. Remember that children can sing good music, and don't take up their time and talent learning the miserable jingle rhymes so often published as Sunday School music.

Fifth.—Before beginning real service in church the chorus should know at least eight or ten pieces, and then only sing one selection each Sunday, and learn one new song each week, so that you have music ready weeks in advance.

Sixth.—The choir must be provided with vestments or church robes. This at once gives dignity to the service and makes the children feel their own importance. Let them sing only at the morning service. The platform should be so arranged that each child has a full view of the congregation. Let them enter slowly and quietly and insist on perfect order during the service. Anyone misbehaving should be suspended for one or two Sundays. This usually has the desired effect.

Seventh.—Arrange to give a party or social to the choir once in a while. Let the children know that you appreciate their work. Prepare for two or three concerts, or musical services each year. Let them take a prominent part at Christmas and Easter.

It is indeed a wonder that church officials and ministers have not long ago recognized and made use of the wonderful possibilities of a children's chorus in the church service. The child in the choir also brings the whole family to church, and many families which never darken a church door would be reached in this way. It should not be a difficult matter to secure a competent leader or teacher for such a choir. A bright lady, with a sweet voice, together with an accompanist, is all that is necessary. Let it be said that to secure attention and the best results the leader must stand in front of the chorus and lead the children with hand and voice. Music can be secured at an average cost of one cent a copy for each song.

THE REVISED NEW TESTAMENT.

An illustration in Current Anecdotes concerning the publication of the Revised New Testament in America, brought us several letters questioning the accuracy of several details. In reply to a request from our office, the *Chicago Tribune* sends us the following letter: Editor Current Anecdotes,

Dear Sir—The following extract from the issue of June 10, 1897—the Golden Jubilee Number of *The Tribune*—will give you the facts regarding *The Tribune's* "scoop" in connection with the publication of the Revised New Testament:

"It was on Sunday, May 22, 1881 that *The Tribune* startled the world by printing in full the revised edition of the New Testament, a journalistic feat which won praise from people of all classes—from divines of high rank, editors of newspapers in America and England, and even from the members of the Revision Committee themselves.

"For months the committee had been at work in London preparing a copy for the printers and it was announced that the book would be issued in the early part of May. Great care had been observed to prevent the nature of the changes from becoming public in advance of the actual delivery of the volumes by the agents of the publishers, and this in itself served to whet the curiosity of the people. *The Tribune* sent a special correspondent to London with instructions to get an early copy of the book regardless of cost, but after a number of attempts he was compelled to abandon this part of his mission. Learning that a big shipment of the volumes was on the way to New York, in order that distribution might be made in America and England on the same day, *The Tribune* representative took the first steamer for home.

"On reaching New York, he went to the office of the American Revision Committee and waited until the first package from the vessel was unpacked. Securing a copy of the book he took the next train for Chicago, arriving here at 10 o'clock, on Saturday morning. He had notified the office by wire of what was coming, and a

large force of printers was on hand to rush the matter into type. The first take was given out shortly after 10:40 a. m., and the matter was all set and printed in time to be delivered to the regular subscribers of *The Tribune* as a part of the Sunday issue the next morning.

"Some idea of the herculean nature of the undertaking may be had from the fact that the matter, set in solid minion type, filled sixteen pages of the paper. This was done before the days of type-setting machines and all the composition was done by hand. The amount of type set measured something like 672,000 ems, being equivalent to the work of 65 rapid compositors working continuously for nine hours each. Besides these a number of editors and copyreaders were employed to take the matter and put it in shape for the printers. While this was being done the ordinary Sunday issue of *The Tribune*, of itself a pretty big mechanical job, was being gotten out in the usual manner.

"Contemporaries were stupefied at the audacity of the scoop, and Chicago people talked about it for weeks. When copies of *The Tribune* containing the New Testament reached England, prominent men wrote to friends in this country strong letters of commendation and surprise was expressed that it remained for a newspaper printed in the interior of America to snatch from under the nose of the London press and make public, in its entirety, a work for which the whole civilized world was waiting."

J. KEELEY,

Managing Editor *Chicago Tribune*.

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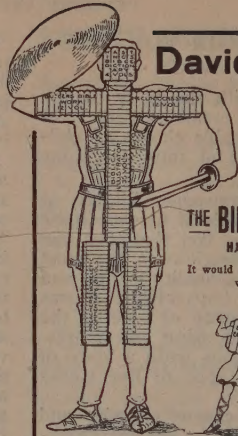
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and that one man was selling his 32 vols. of *The Biblical Illustrator* to buy *The Biblical Encyclopedia*, and another said that *The Preacher's Homiletic Commentary*, 51 vols., for which he paid five times what *The Biblical Encyclopedia* cost, was not to be compared with it in usefulness and thoroughness.

We are not in the Book-Trading Business

but we accepted these propositions and have these works in a special bookcase. We do not make statements that we cannot verify. The works mentioned are all valuable and worth the money paid for them, but they are aimed at the student, while *The Biblical Encyclopedia* was built for the pastor, for his information and suggestion.

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